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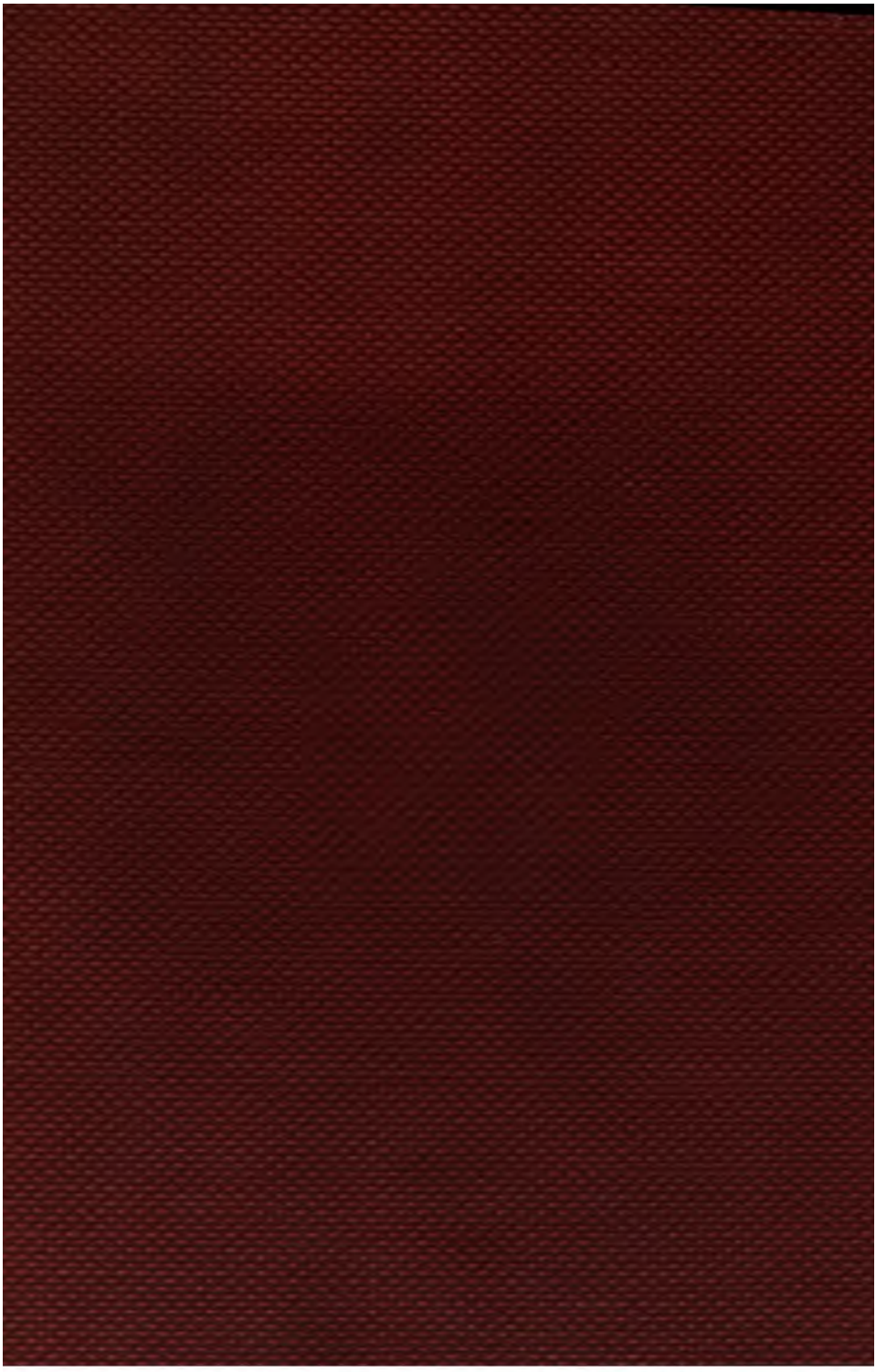

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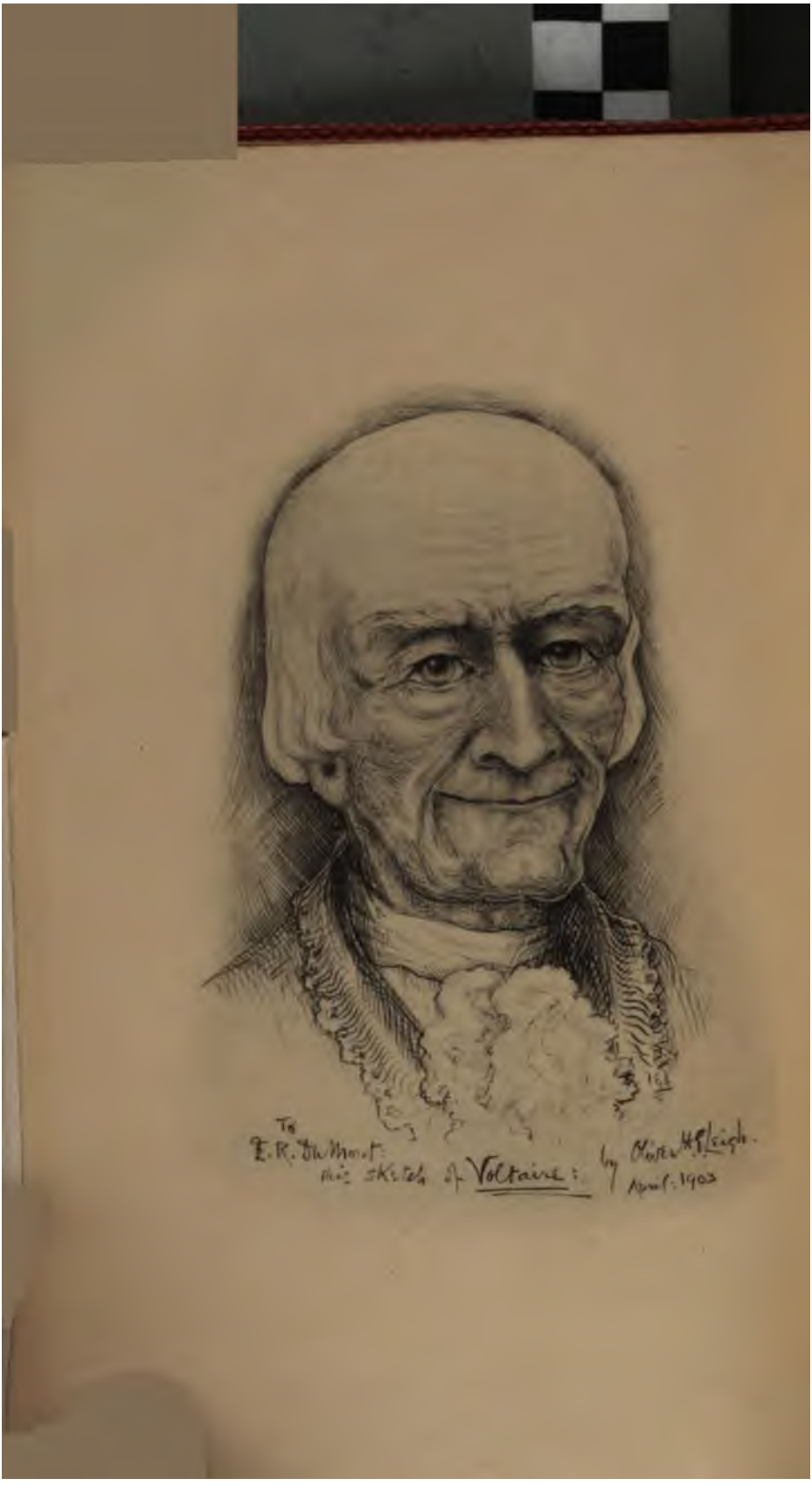
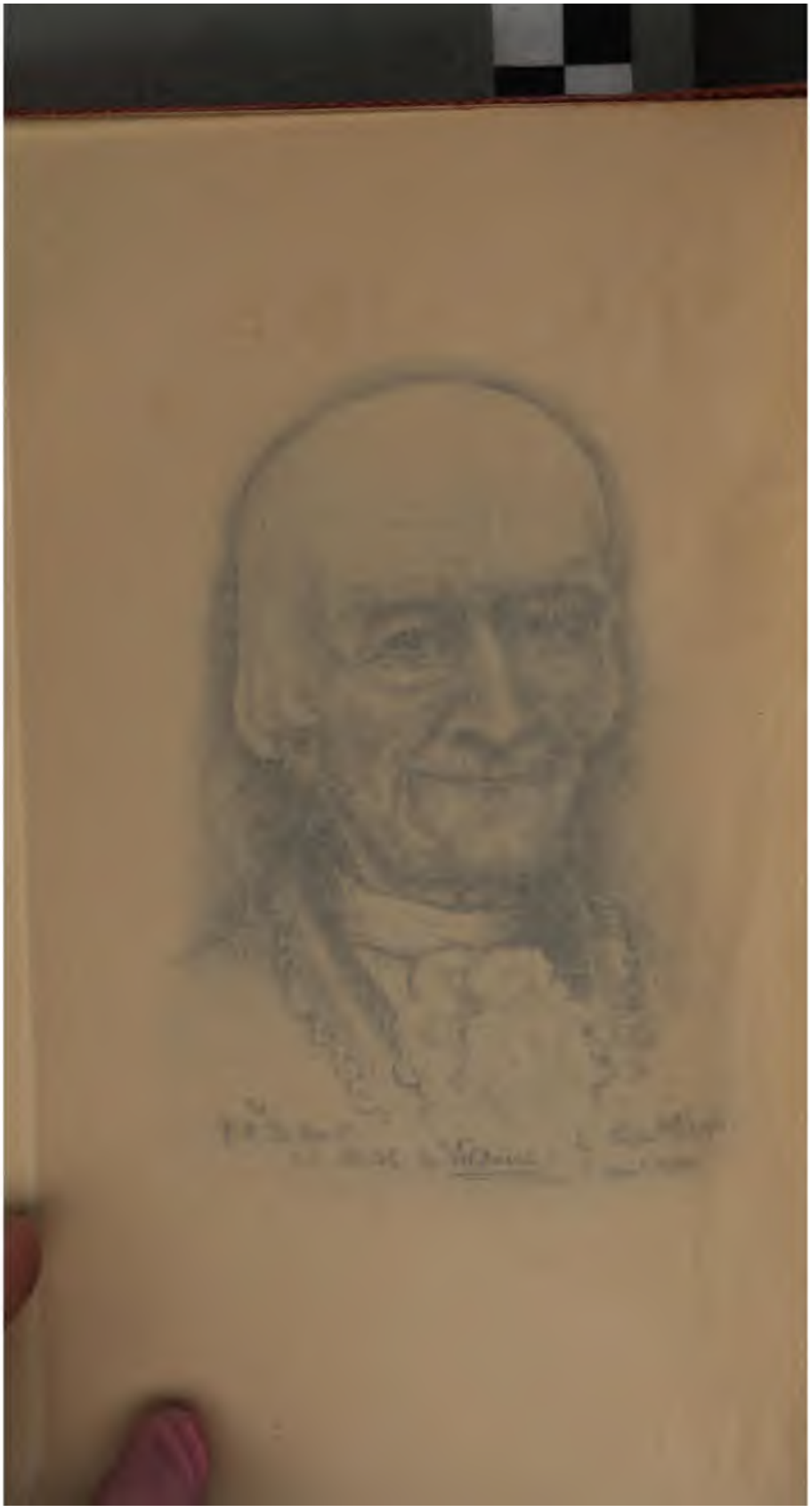

To
E. R. Du Mont:
this sketch of Voltaire: by Oliver H. Leigh.
April: 1903



VOLTAIRE

INDEX

TO HIS

WORKS, GENIUS, AND CHARACTER

WITH AN

APPRECIATION

OF VOLTAIRE

BY

OLIVER H. G. LEIGH

AND A PORTRAIT STUDY
IN PHOTOGRAVURE

"He goes to the bottom of every subject, while he only seems to skim the surface."

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1904

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Voltaire Index.

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THE VOLTAIRE PORTRAIT

This sketch is an attempt to realize the dignity of character that must always have given unusual impressiveness to a face so lit up with French vivacity. The few portraits that have come down to us are the work of artists who were chiefly attracted by Voltaire's brilliance. The admirable bust by Houdon (who was brought to this country to take a life-mask of Washington for the national statue), depicts the keen critic and satirist rather than the student and philosopher. Its smirk and gesture, its theatrical air, convey little or no suggestion of the philanthropist, the life-long champion of the persecuted, the author of the epoch-making "Treatise on Toleration."

Huber's miniature outline sketches cleverly portray the wonderfully expressive face in a number of character and caricature types, with a success few actors can hope to approach. The portraits of Voltaire as a young man and in mid-age are only conventional, and even the later ones, when time and ripe genius had graven those eloquent lines that give such power to a naturally fascinating countenance, are rendered tame by the absurd wigs and frills that have robbed us of the veritable likenesses of so many famous men.

This, then, is an honest attempt to reproduce the lineaments of Voltaire from the several accurate, but single-mood, portraits. It seeks to combine the lighter characteristics of the many-sided and gifted wit and philosopher with those profounder qualities of heart and brain, showing him in his mellow years, the champion of right victorious, and the pioneer of our century's enlightened thought, a noble face that would have given distinction to any equally gifted wearer of the Papal tiara.

O. H. G. L.

VOLTAIRE

AN APPRECIATION OF HIS

CHARACTER : GENIUS : WORKS

BY OLIVER H. G. LEIGH

Custom dulls our perceptions of the ludicrous, as the conventionalities of our familiar speech and manners prove. It is responsible for graver offenses than that of enslaving us to harmless absurdities. It has lent a make-believe verity to many a deep-rooted delusion, and fixed rose-tinted spectacles on eyes that have never since tried to see the truth in plain daylight. Most of us whose mother tongue is English were brought up in the vague belief that Cowper's "brilliant Frenchman," Voltaire, was an atheist. In our mildest moods he was at best an "infidel." Pious custom, well-meaning in its good old grandmotherly way, deemed it right and wise to administer this sort of soporific so liberally that the average lifetime might glide away without our awakening sufficiently to see that the only "infidels" are those who, professing a belief, become secretly unfaithful to it. This absurd, or heinous, infidelity is more apparent in those who wear the livery and accept the wages of an established profession, whose instructions they evade or defy, yet do not resign.

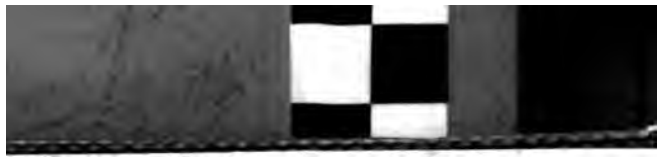
To this powerful source we owe the curious fact that four generations of enlightened American and British people have grown up in less pardonable ignorance than that of Christianized heathen tribes, respecting the character and motives, the philosophical, philanthropic, and literary life-work of Voltaire. Strange indeed that the vast power of the Church in its myriad manifestations should have spent itself these hundred and fifty years in showing bitter intolerance, and inspiring its very children with intolerance, against the greatest Apostle of Toleration known to these generations, the like of whom the Church cannot point to within its pale, unless it rashly names that universally revered Martyr to churchly intolerance, who neither founded, nor drew up a creed for, the once despotic organization that used His name as its phylactery.

Champions and martyrs have never been lacking on the side of intellectual liberty against dogmatic theology and its resultant intolerance of free thinking and plain speaking. But the philosophic temper is averse to the fighting methods which delight the multitude. It views with smiling disdain the encounters between belligerents ill equipped with the kind of weapons that strike deep and deal mortal blows unperceived by the spectators. Perhaps the scholar has not even yet received his due for the quiet but tremendous upheaval he has wrought in the siege of the mediæval fortress of ignorance. Erasmus is even yet virtually unknown to those who all but deify his boisterous out-door workman, Luther.

There has been no champion but Voltaire who has combined the qualities of the philosopher with those of the agile master of the fencing art, who has played so lightly around his adversary while serving such subtle thrusts as are possible only to men of the profoundest learning. He is a phenomenon among ordinary mortals in the variety and solidity of his gifts and accomplishments, but more conspicuously so in this—that a man so overwhelmed with the honors, the rewards, the intoxicating delights of the gay world in which empresses, kings, the famous men of Europe, were his flattering friends, and the people of Paris, adorers of his wit and dramas, should at the same time be the most powerful advocate of the rights of the weak poor against oppressive kings and prelates.

This amazing duality of character is matched by the versatility of resources which enabled him at any moment to cross swords with a dozen opponents, coming at him from different points with different weapons, and to leave them floundering.

Before examining the evidence it is well to trace the influences that developed Voltaire's character. Chief among these influences was the nearly three years' visit he paid to England. Intolerance it was that caused that fortunate experience. He had been consigned to the Bastille a second time, and was freed on his promise of self-expatriation. Voltaire must himself be consulted to get a full understanding of the impression made on him by the sight of a people happy under laws which secured them liberty of religion, of thought, and speech. Less



liberty than we are supposed to enjoy to-day, no doubt, but perhaps as much as they could safely stand in those days, and at any rate beyond the dreams of the French.

In Volume XXXIX, and frequently through the others, Voltaire shows that he had seen a great light, and having kindled his torch he was resolved to spread it in his own darker land. His characteristic thoroughness is to the fore here as everywhere. So famous was his name, even in a country bigoted against everything French, that, though not yet thirty-three, he was enthusiastically welcomed by the intellectual ranks. We can hardly realize the weight of England's tribute to Voltaire's genius and character implied in the bare statement that he won the friendship of Alexander Pope, a Catholic; Dean Swift; Young, the poet; Lord Chesterfield; the Duchess of Marlborough; James Thomson, the poet; Lord Bolingbroke, Oliver Goldsmith, Gay, Bubb Dodington, Congreve, Sir Everard Falkener, and many equally gifted. These names stand for social eminence, and much more than that. Sir Isaac Newton had Voltaire as a true mourner at his funeral, and as a life-long disciple who translated and expounded the Newtonian philosophy for the French, and to him the English owe the story of the falling apple that started Newton on his famous discovery. Voltaire was elected a Fellow of the Royal Society for the Advancement of Science, the highest honor of its kind then and now, conferred for substantial service.

This experience was the turning point of his great

career. He had mastered the language, and wrote essays and verses in it, within a year. He absorbed the spirit which, despite a thousand drawbacks, has bred in that people a broader conception of true liberty and has inspired them with a deeper reverence for the laws which secure it than is everywhere to be found. When he returned to France there set a foot on its shore which from that hour knew no rest while a mission of practical sympathy was possible to the oppressed, or an abuse of power could be kicked and trampled down.

Two conspicuous traits of character must impress the most superficial reader. Voltaire was, in literally every sense of a word sadly weakened by daily misuse, a *great* writer, great in depth, force, brilliance, variety, breadth of knowledge, and great too, in quantity. But he was also *great* as a man of affairs, man of the world, the world of Paris and European courts. Something stronger than what we call genius is required to sustain this dual *rôle*. Our geniuses have generally lost in backbone what they gained in their brainpans. Voltaire undoubtedly excelled in the courtier knack of making profound obeisances to royalties, an accomplishment we of this plainer age view much as we might the fitness of a giant for curtseying to a midget. But the backbone was there, ever erect when defiance became its dignity better than pliability, and, for so attenuated a physique, the might of his right arm was astounding to the obese creatures of corruption who reeled under its blows.

Whenever we think of Voltaire as the writer of

the brightest epigrammatic prose, we should remind ourselves that he is the same man as the pleader for Toleration, who felt he was criminal if a smile escaped him during those years of relentless determination to extort public justice and reparation for the fatal torturing of the innocent Calas. When we lose ourselves in delight over his piercing raillery of his dumbstruck priestly victims, we must remember he is also the grave discourser upon the profundities of philosophers like Descartes, Newton, Locke, and the rest as far back as Aristotle and Plato, their equal in keenness of logic, their superior in giving it lucid expression. And while we bow our minds in presence of the Voltaire of the *"Dictionary,"* the *"Essays"* and *"Studies,"* let us not forget that it is the same Voltaire whose tragedies and comedies and droll tales were the delight of more countries than his own. And as we pause to realize the full stature of one whose perfect mental proportions tend to blind us to the heroic measure of each, we should make the effort to view him in his workaday clothes, the shrewd, enterprising business man, who turned his hand to many undertakings, toiled at them persistently, and prospered as he deserved. All this in the workshop, the weaving mill, the chemical laboratory, the counting room, while part of each day for sixty years he was also the scholar and teacher, poet and polemic, in his library; the centre of social brilliance in the afternoon garden fêtes; the glory of the dazzling salon in the evenings. Was ever so thin a mortal compounded of so many distinct individualities!

Now let us see some of his achievements. In a day and a continent where industry and trade were regarded with scorn by the aristocracy, Voltaire by his pen and personal example put an end to that suicidal delusion. His letters from England show how strongly he was impressed with her commercial supremacy. He commends her example to his countrymen. Note the pithy literary quality of his short study of this feature [xxxix. 16]. The English alone had passed from feudalism to the stable footing of a commercial nation. Their genius for trade made them great. Their common sense welcomed the younger nobility and men of learned professions in the ranks of trade. How different in Germany and France, says he. "It appears monstrous to a German, whose head is full of the coats of arms and pageants of his family. . . . I have known more than thirty Highnesses of the same name, whose whole fortunes and estate put together amounted to a few coats of arms, and the starving pride they inherited from their ancestors."

Again, coming nearer home: "In France everybody is a marquis; and a man just come from obscurity, with money in his pocket and a name that ends with *'ac'* or *'ille'* may give himself airs . . . and hold merchants in the most sovereign contempt. . . . I will not, however, take upon me to say which is the most useful to his country, and which of the two ought to have the preference; whether the powdered lord, who knows to a minute when the king rises or goes to bed, perhaps to the bathroom, and who gives himself airs of importance in

playing the part of a slave in the ante-chamber of some minister; or the merchant, who enriches his country, and from his counting house sends his orders into Surat or Cairo, thereby contributing to the happiness and convenience of human nature." Voltaire was a benefactor to his country in sound teachings upon practical subjects. Now that merchants are revelling in the zenith of power they may profitably ponder upon the stagnancy from which he aroused his people by his vindication of the dignity of commerce. By a happy balance of favors Voltaire it was who introduced the first company of French actors to the English stage.

How much nineteenth century thought owes of its clearness and force to Voltaire's eighteenth century labors, can hardly be estimated, and can never be over-estimated. The "Higher criticism," of which we hear so much that means so little, stoops lower than its self-respect should permit in concealing its indebtedness to this pioneer of criticism at its highest, boldest, and deadliest. Voltaire set the pace and quality when prison, ignominious burnings of his work by the hangman, and peril of torture or death were the rewards, rather less alluring than the cushioned professorships and publishers' cheques which now crowd the safe field with mediocrities, where the knight of valor fought alone.

Agnosticism finds its most distinguished ancestor and propagandist in Voltaire. Metaphysical reasoners and philosophic doubters will see their favorite original notions threshed out in the "Dictionary" essays and papers in other volumes. Many

a "brilliant" essayist, novelist, major and minor poet, in more lands than one, has dug in the Voltaire mine for gems of fancy and phrase, still recognisable by experts despite the ingenious cutting. Voltaire was compassionate to quacks of every kind so long as they were harmless. "The unhappy class who write in order to live" is one kind. "Can there be greater quackery than the substitution of words for things, or a wish to make others believe what we do not believe ourselves?" This refers to a class who speak more than they read, and read more than they reflect.

A word for these times in which we live was spoken by Voltaire in his Address to the French Academy on his reception to membership. "When commerce is in a few hands, some people make prodigious fortunes while the greater number remain poor; but when commerce is more widely diffused, wealth becomes general, and great fortunes rare." For an unsurpassable example of mingled wit, wisdom, scholarship, and delicious candor in mordant criticism, read the "Discourse to the Welsh," [xxxvii. 89] in which excessive national vanity, in France and elsewhere, is tickled with a jewelled rapier.

"Ecclesiastics are not the Church." It was against this man-made ecclesiasticism, and not against pure religion, that Voltaire flung his destructive thunderbombs. In their impious assumption of Godlike prerogatives these tonsured mummers vengefully dubbed him "atheist," as Socrates was branded for holding to his belief in one supreme deity. As well

might we charge Washington with "atheism." Bishop White, the Father of the Protestant Episcopal Church in America, and Washington's pastor, testified in writing his doubt whether that noble man was "a believer in the Christian revelation" further than being an attendant at services but never a communicant. How far from atheism was Voltaire's reverent faith and practice is shown in every writing and act. "I repeat my *Pater* and *Credo* every morning." "I believe in a general Providence, which has laid down from all eternity the law which governs all things, like light from the sun." "The eyes have mathematical relations so evident, so demonstrable, so admirable, with the rays of light; this mechanism is so divine, that I should be tempted to take for the delirium of a high fever, the audacity of denying the final causes of their structure." The Fathers of the early church built up the creed bit by bit [in passing, note that popular knowledge of Holy Writ as a guide book to heaven has never grasped it as a whole; it has been a scrap-book of bits of the Bible only], and laid great stress on its authenticity, and on the point of faith that the saints who arose at the death of Jesus, died again to rise with Him a second time. "The fact is, [says the pioneer scholar-critic, and his statement is endorsed by our foremost orthodox scholars] that no person heard anything of this creed [as it now runs] for over three hundred years. People also say that Paris was not made in a day, and people are often right in their proverbs. . . . All these opinions are absolutely foreign to morality. We must be

good men, whether the saints were raised once or twice."

Still, due deference should be paid to authority, especially when it gives ocular demonstration of its superior sources of knowledge. "I have no doubt that Pope Leo I. was accompanied by an angel, armed with a flaming sword, which made the king of the Huns tremble. . . . This miracle is very finely painted in the Vatican, and nothing can be clearer than that it never would have been painted unless it had actually been true."

Immense labor went into the making of his Histories. Considering the period, and the pressure of his many occupations, it is nothing short of marvelous that Voltaire was able to ransack the chronicles of older historians, the traditions that are scattered through general writings, the private memoranda and letters of scholars, not to count the personal interviews in which he extracted so much of fact and valuable side light, for the purpose of making his own records truthful. It is well worth while to turn to the passages in which he distinguishes himself, or, rather, his method and purpose, from those of perfunctory narrators of events. He pitched the keynote from which the ablest historians of our time have taken their own, that of helping the reader to look through the smoke of battles to the fate of the plain people who suffered so grievously by the quarrels of kings.

And what exquisite simplicity marks every page. We may smile at an eighteenth century Frenchman's astonishment at Shakespeare's coarseness, and the

interesting criticisms upon his dramatic deficiencies. Even Oliver Goldsmith demolished Hamlet's soliloquy with his logic-chopping axe, a weapon he probably borrowed from Voltaire. The author of *"Mérope"* and *"Zaire"* expressly declares, again and again, his view that, at least in the supreme crises, the language should be of the simplest, as in those moments the briefest ejaculations only are natural. There is force in this, but not enough to move us to wish the lines of Hamlet and Othello were prosy. Spots on the sun do not lessen its glory, and if Voltaire cared not, if he could, to soar with the lark that sings at heaven's gate, he stands firm on the green earth as the clearest expresser of penetrating and luminous thought among writers, and he never speaks but with wisdom higher than knowledge, and with motives whose beneficence surpasses even the sparkle of their expression.

A study of these pages will assist in the pleasing duty of doing tardy justice to one of the world's most gifted and powerful intellects. They shed needed light on a man whose character, genius, and far-reaching work have been obscured, but could never be extinguished by the foes of truth-speaking.

VOLTAIREANA

The following are among the innumerable publications relating to Voltaire which appeared during his life and subsequently.

Voltaire; a biographical critique, by John Morley, author of "Diderot and the Encyclopœdists," etc. 1 vol. 8vo. London, 1872; New York and Chicago, 1902, in connection with this edition.

Life of Voltaire. By James Parton. 2 vols. 8vo. Boston and New York. 1881.

The Centenary of Voltaire, May 30, 1878; Oratorical Festival, President, Victor Hugo. Discourses of MM. E. Spuller, Emile Deschanel, and V. Hugo. 32mo., 96 pages. Paris, 1878.

Centenary of Voltaire. By B. Gastineau, 12mo, 36 pages. Brussels. 1878.

To Voltaire! A Poem on the Occasion of the Centenary of Voltaire. By Ernest Calonne. 8vo, 7 pages. Paris. 1878.

Vive Voltaire! Vive Rousseau! Poem by Attale du Cournan. 16mo, 8 pages. Paris. 1878.

Centenary of Voltaire. Poem. By A. Baumann Lyons. 1878.

Centenary of Voltaire. An Appeal to the Good Sense, to the Honor, and to the Patriotism of Men of All Parties. Nismes. 1878.

Centenary of Voltaire. By Members of the United Workmen of St. Etienne. 16mo, 8 pages. St. Etienne. 1878.

The Centenary of Voltaire, followed by the Soul of France. By A. Marquery. A song. 16mo, 4 pages. Paris. 1878.

The Centenary of Voltaire. 4to, 2 pages. Marseilles, 1878.

The Centenary of Voltaire in France. 32mo. Paris. 1878.

Historic Gallery of the Actors in the Company of Voltaire. With portraits on steel. 8vo, 2d edition. Recast and augmented. By E. de Maune. Lyons. 1878.

Voltaire and Rousseau, and the Philosophy of the Eighteenth Century. 1 vol. 12mo. By Henri Martin. Paris. 1878.

Voltaire, his Life, his Works, and the Influence of his Ideas upon Society. 1 vol. 12mo. Paris. 1878.

Voltaire in Exile. His Life and his Work in France and in Foreign Lands, Belgium, Holland, Prussia, England, Switzerland. With Unpublished Letters of Voltaire and Madame du Châtelet. By B. Gastineau. 1 vol. 12mo. Paris. 1878.

A German Tourist at Ferney in 1775. By P. Ristelhuber. 1 vol. 16mo. Paris. 1878.

Voltaire in Prussia. By Albert Thieriot. 12mo. Paris. 1878.

Voltaire and Rousseau. By Eugène Noel. 1 vol. 12mo. Paris. 1878.

Frederic II. and Voltaire. Dedicated to the Centenary Commission. 1 vol. 12mo. Paris. 1878.

Prayers, Sermons, and Religious Thoughts. Translated from the French of Voltaire, by J. E. Johnson, Rector of St. John the Evangelist Church, Philadelphia. 1 vol. 16mo. Philadelphia. 1878.

Letters of Madame du Châtelet. Edited by Eugène Asse. 1 vol. 12mo. Paris. 1878.

The Centenary of Voltaire as Celebrated by the Freemasons in Rome. 8vo, 34 pages. Rome. 1878.

Voltairian Iconography. The History and Description of what was published upon Voltaire by Contemporary Art. By Gustave Desnoiresterres. 4 parts, 8vo. Paris. 1878.

Voltaire and the Church. By the Abbé Moussinot. 1 vol. 12mo. Paris. 1878.

One Hundred and One Anecdotes of Voltaire. 1 vol. 12mo. By Gaston de Genonville. Paris. 1878.

The Good and the Evil which has been said of Voltaire. By Maxime de Cideville. 1 vol. 12mo. Paris. 1878.

To Voltaire, a Sonetto (in Italian), with the Translation of the same in French. By Maron Antonio Canini. 8vo, 7 pages. Paris. 1878.

The True Letters of Voltaire to the Abbé Moussinot. Published for the first time from the Autographs in the Bibliothéque Nationale. By Courtat. 12mo. Paris. 1875.

Life and Times of François-Marie Arouet, calling himself Voltaire. By Francis Espinasse. 8vo, London. 1876.

Voltaire and French Society in the Eighteenth Century. A Biography in eight volumes. 8vo. By Gustave Desnoiresterres. Paris. 1876.

Voltaire and the People of Geneva. By J. Gaberel, former pastor. 12mo. Paris. 1857.

The Philosophy of Voltaire. By Ernest Bersot. 12mo. Paris. 1858.

Jean Calas and His Family. An Historic Study from Original Documents. By Athanase Coquerel, Jun., Pastor of the Reformed Church. 12mo. Paris. 1858.

Voltaire at Ferney. His correspondence with the Duchess of Saxe-Gotha. Collected and edited by MM. Evariste and Bavoux. 8vo. Paris. 1860.

Voltaire and His Schoolmasters. An Episode of Classical Learning in France. By Alexis Pierron. 12mo. Paris. 1867.

The True Voltaire, the Man, and the Thinker. By Edouard de Pomery. A Biography. 8vo. Paris. 1867.

Voltaire. By David Frederic Strauss. 1870.

Voltaire and the French Revolution. By C. Nagel. 8vo, 176 pages. 1839.

The Housekeeping and Finance of Voltaire, with an Introduction upon Court and Drawing-Room Manners in the Eighteenth Century. By Louis Nicolardot. 1 vol. 8vo. Paris. 1854.

The Slipper of Voltaire. A Vaudeville in two Acts. By J. B. Simonnin. Paris. 1836.

Voltaire on a Holiday. A Vaudeville in two Acts. By De Villeneuve and De Livry. Paris. 1836.

A Fugitive at the House of Voltaire. A Vaudeville in one Act. By Saint-Hilaire and Simonnin. Paris. 1836.

Voltaire and Madame de Pompadour. A Comedy in three Acts. By J. B. P. Lafitte and C. Desnoyer. Paris. 1833.

The Youth of Voltaire, or the First Prize. An Historical Comedy in one Act, with Couplets intermixed. By Saint-Hilaire. 18mo, 72 pages. Paris. 1833.

Madame du Châtelet, or No To-Morrow. A Comedy in one Act and in Prose, with Songs intermingled. By Ancelot and Gustave. Paris. 1832.

A Breakfast at Ferney in 1765, or the Widow. Calas at the Home of Voltaire. A Dramatic Sketch in one Act and in Verse. By Alexandre Duvoisin-Calas. Gustave. Paris. 1832.

Voltaire among the Capuchins. A Comedy in one Act and in Prose, with Songs. By Dumersan and Dupin. Paris. 1830.

An Epistle to Voltaire in Verse. By Lacroix. Pamphlet, 4 pages. Bordeaux. 1831.

Voltaire at Frankfort. An Anecdotical Comedy in one Act and in Prose, with Songs. By Ourry and Brazier. Paris. 1831.

Examination of the Works of Voltaire considered as Poet, as Prose Writer, as Philosopher. By Linquet. 8vo. Paris. 1827.

An Epistle to Voltaire in verse. By M. J. Chénier. Paris. 1806 and 1826.

Voltaire and a Jesuit. A Dialogue in verse. By Constant Taillard. 32mo, 32 pages. Paris. 1826.

Memoirs relating to Voltaire and his Works. By Longchamp and Wagnière, his Secretaries. Followed by various unpublished Writings of the Marquise du Châtelet, Hénault, Piron, D'Arnaud, Thieriot, and others, all relating to Voltaire. 2 vols. 12mo. Paris. 1826.

The Pastoral Address of Monseigneur the Bishop of Troyes, upon the Printing of bad books, and particularly upon the Complete Works of Voltaire and Rousseau. Pamphlet, 76 pages. Paris, Lyons, and Toulouse. 1821.

Letter from M. Touquet to his grandeur Monseigneur the Bishop of Troyes, Archbishop elect of Vienna, in reply to his Pastoral Address against the editions of the Complete Works of Voltaire and J. J. Rousseau. Pamphlet, 48 pages. Paris. 1821.

Full Presentation of the Voltaire-Touquet, a Collection of the Treatises, Sentences, Transactions, Judgments, Decrees, and various Acts relative to that Operation (a suit between publishers). Quarto, 104 pages. Paris. 1823.

History of the Life and Works of Voltaire, with Estimates of that celebrated man by various esteemed authors. By L. Paillet de Warcy. 2 vols. 8vo. Paris. 1824.

The Faithful Catholics to the Bishops and all the Pastors of the Church of France, on the subject of the new editions of the works of Voltaire and Rousseau. Pamphlet, 52 pages. Paris. 1821.

Private Life of Voltaire and Madame du Châtelet, during a Sojourn of six Months at Cirey. By the Author of the Peruvian Letters (Madame de Grafigny), followed by Fifty Unpublished Letters in verse and in prose of Voltaire. 1 vol. 8vo. Paris. 1820.

Literary History of Voltaire, containing his literary and private Life, Anecdotes, and Successes of each of his works, with Details of the Honors which he obtained during his life, and those which were decreed to him at the Temple of great Men. By the Marquis de Luchet. 6 vols. 8vo. Paris. 1792.

To the Manes of Voltaire, a Poem which received the prize from the French Academy. By J. F. de La Harpe. Pamphlet. Paris. 1779.

The Fiftieth Dramatic Anniversary of M. de Voltaire, followed by the Inauguration of his Statue. A Medley

in one act and in prose, with songs and dances. By Du Coudray. Paris. 1774.

Philosophic Picture of the Mind of Voltaire, to serve as Supplement to his Works. By the Abbé Sabatier. 8vo. Geneva and Paris. 1771.

A Philosophic Delineation of the Mind of M. de Voltaire, to serve as a Sequel to his Works, and as Memoirs for the History of his Life. By De Castres. 8vo. Geneva and Paris. 1771.

The Political Age of Louis XIV., or Letters of the Viscount Bolingbroke upon that subject, together with the pieces which formed the History of the Age of M. de Voltaire, and of his quarrels with Messrs. de Maupertuis and de La Beaumelle; followed by the Disgrace of that famous poet. 12mo, 495 pages. Sieclopolis. (Frankfort.) 1753.

A Comparison of the four Electras, of Sophocles, of Euripides, of M. de Crébillon, and of M. de Voltaire. By Gaillard. 124 pages, 12mo. The Hague. 1750.

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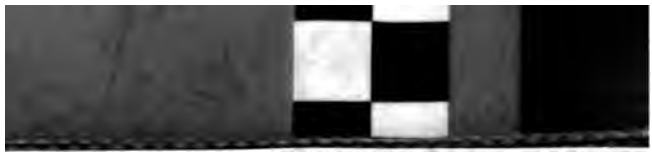
The King of Prussia's Criticism on the Henriade of M. Voltaire. Translated from the original; with a preface containing a short account of the Disgrace and Retreat of that favorite. London. 1760.

Letter from M. de Voltaire to M. Palissot, with the Reply, on the occasion of the Comedy of the Philosophers. Paris. 1760.

NOTE ON THE INDEX

At first sight the making of an index appears to be a merely mechanical piece of work. So it often is, but it may be much more than this. By way of illustration it may be permissible to mention an elaborate index made by the present writer for a ten volume historical work, of which the publishers say in their prospectus that its original plan and thoroughness make it "worth in itself many times the cost of the entire series of books." This Voltaire index has also been constructed with the intention of making it interesting and valuable in itself, independently of the volumes to which it is a guide.

The editor of a voluminous author has obviously many advantages over an index-maker not previously familiar with the writings and characteristics of his hero. Mr. Percy Fitzgerald may be quoted on this. In his prefatory note to the index he made for his famous edition of Boswell's Life of Dr. Johnson, he says: "No proper or suffi-"cient index can be made vicariously; it requires a "thorough acquaintance with the book treated, so "as to anticipate by a sort of instinct what topics "the reader would desire to search for. Indexes "are generally too minutely elaborate, too meagre, "or too indefinite."



How easy it would have been to have filled two or three volumes with the usual index matter can be seen in the fact that Voltaire's pen was never at rest for sixty-three years, and no writer treated so vast a variety of topics. How difficult it has actually been to make selections that shall be equally fair to author and reader, must be left for the user of this index to discern and appraise.

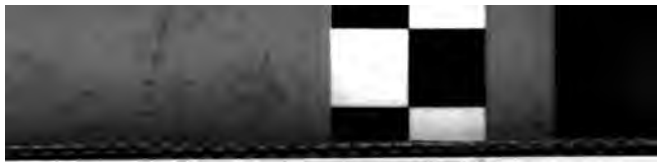
The aim has been to simplify, and in the readiest way provide clues to the innumerable long and short utterances of Voltaire upon subjects treated from every point of view and in every mood. Recurring as he did to the same topics at different periods, with new side lights from intervening occurrences or continued study, he necessarily covers the same ground, though usually with a different gait. To make an index entry of each of these virtual repetitions would cumber every page and weary the reader. And the multiplication of cross-references is no less an offense to the reader's intelligence. These entries are therefore economized, the main clues being liberally given, leaving the reader the pleasure akin to that of intellectual sport in following the various trails in this and that direction where there seems promise of a "find." He may be quite sure of catching something fully as worthy of his hunt as the particular quarry he started after.

Again, there have been occasions when it would have actually broken the continuity of a subject's treatment if the alphabetical or chronological order had been adhered to. Exceptions are often

more practically valuable than rigidity of rule, and for the liberties so taken no apologies are offered except that of common sense. The reader will find that his interests have been given precedence over the fads of pedants.

As Voltaire has for so long been virtually unknown to the public at large, one aim of this index is to open wide the doors of an armory, whose array of weapons includes every kind ever used in warfare, and every one, small and large, still gleams with its original brightness, mellowed with the trophy-marks of the good work it has done. These simple-looking index items, rightly viewed, are in one aspect the battle roll of a stupendous, single-handed, life-long fight by a brave truth-lover against a Juggernaut truth-crusher; and in another aspect they form a crown of evergreen laurel leaves, with which a somewhat forgetful generation is prone to crown its own brow.

Voltaire is here made to portray himself. This aims to be an index, through his works, of the man. For this reason there have been scattered through the ordinary entries examples of his literary style and play of thought. Epigrammatic sentences, passages from essays, dramas, and poems, give life to the dry bones of index matter and will prove as readable as many of the anthologies and "elegant extracts" now so popular, with this distinction, that here we have the utterances of a plain speaker in the days when plain speech meant peril of life and liberty. Voltaire's piercing



epigrams earned for him the nowadays rarely attainable honors of imprisonment and exile.

If here and there the index item does not literally correspond with the text it is because the brilliance or pungency of Voltairean French can be more effectively reproduced by a paraphrase or a short cut than in the literal translation, and for this offense the result is pleaded in mitigation. Literary expression has changed, as well as incidentals which make eighteenth century allusions obscure or obsolete, and this is particularly the case in renderings of the old verse. A lenient judgment is anticipated from the Shade of Voltaire, as he recalls his own dicta upon this delicate question, and turns at our suggestion to his own translation of Hamlet's soliloquy.

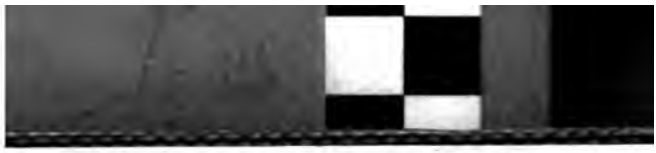
The key-words to the epigrams are, of course, not Voltaire's. They are chosen sometimes as mere titles, again as side lights, and again as provocatives for deeper thought. It can scarcely be necessary to add that Voltaire is not to be held responsible for all the expressions he puts into the mouths of his dramatic characters.

In the histories of Charles XII. and Louis XIV., being masterworks of the historian, full synopses have been given in the index and shorter entries in the Contents. Where the entries are merely of names and topics, they have been made short for a good reason.

No complex piece of work such as this is can be perfect, and doubtless certain of the omissions and condensations made, always after careful de-

liberation, will be condemned as defects. The culprit anticipates and accepts all criticism in advance with unaffected humility, having tried to earn the solace of feeling that he, as a long-suffering victim of many brain-wasting indexes, would be grateful to anyone who might do for a voluminous author and his readers what has here been conscientiously attempted as helpful to students of Voltaire.

O. H. G. L.



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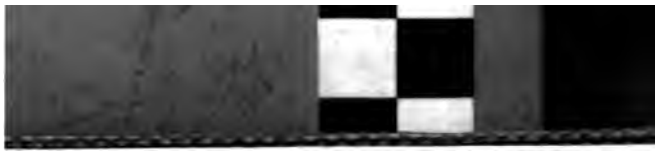

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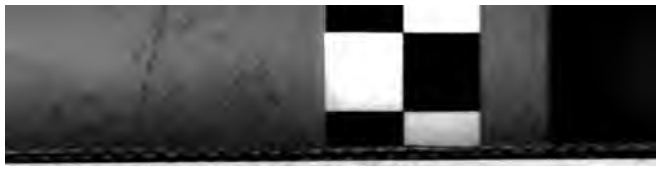

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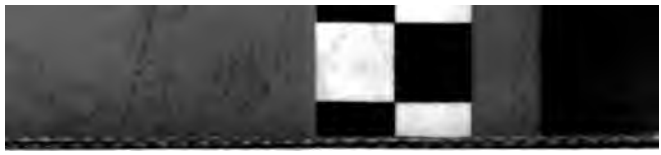

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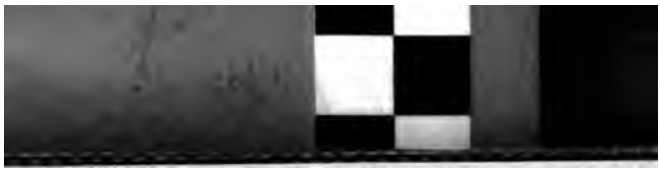

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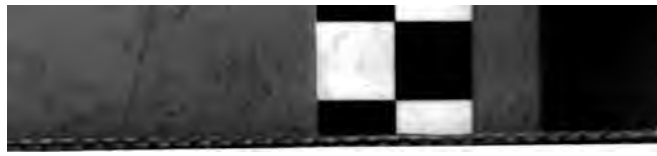

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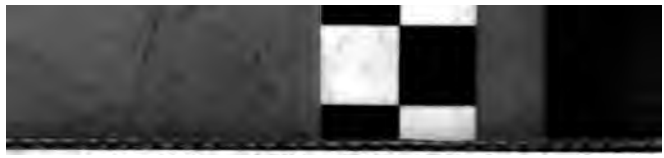

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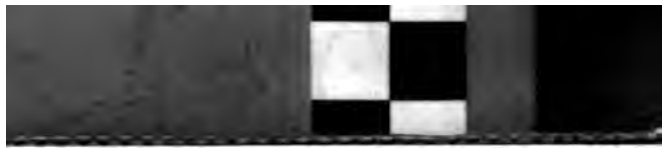

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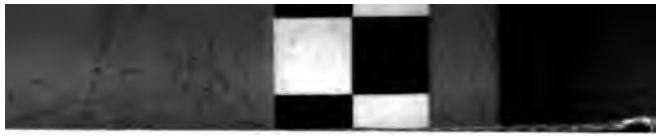

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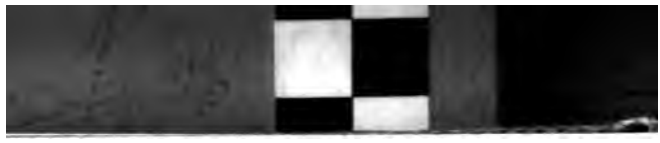

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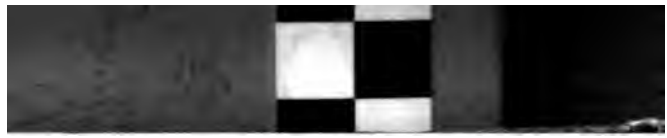

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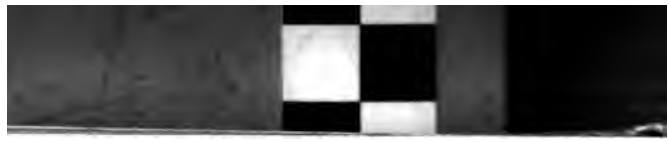

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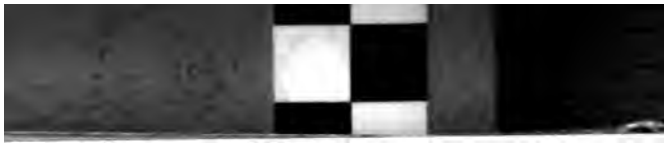

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—*To Frederic the Great*, xxxvi. 253.

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"It pours some joy into the bitter cup
Of sorrow, thus to mix my tears with thine."
—*Orestes*, xvii. 71.

COMPENSATION.

"He has virtues that will recompense
His worst of faults." —*Amelia*, xvi. 90.

COMPROMISE.

"Marriage is the greatest good, or the greatest evil;
There is no such thing as a medium in it."
—*The Prodigal*, xix. 161.

COMRADESHIP.

"What soldier, who e'er held his honor dear
Would wish for freedom whilst his chief remains
In slavery?" —*Zaïre*, xix. 37.

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CONCEIT. "O unexpected happiness! my lover is worthy of me!" —*The Scotch Woman*, xviii. 88.

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And lead thee on to bliss." —*Alzire*, xvii. 14.

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So love commands and love shall be obeyed."
—*Amelia*, xvi. 120.

CONQUESTS, FAIR.
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The bravest hearts are conquered by the fair."
—*The Henriade*, xxxviii. 18.

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And when the memory of former guilt
With terror harrows up the frighted soul."
—*Olympia*, xv. 107.

CONSEQUENCES. "What has he to fear who does his duty." —*Socrates*, xvi. 287.

CONSERVATIVES. "How hard a matter it is to discover truth in this world, and those who know it best are the last to divulge it." —*Letters*, xxxviii. 178.

CONSOLATION. "The only comfort left me is—to doubt." —*Alzire*, xvii. 29.

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—*The Prude*, xviii. 230.

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—*Envy*, xxxvi. 185.

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—*The Worldling*, xxxvi. 87.

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—*Brutus*, xv. 263.
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—*The Nature of Virtue*, xxxvi. 188.

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The incense poured, to him the temple raised
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Solon, the guide and model of his age,
All be cast into the abyss of hell,
By the Just Being whom they served so well?
And shall you be in heaven, with glory crowned,
While crowds of cherubim your throne surround,
Because with monks a wallet once you bore,
In ignorance slept and greasy sackcloth wore?"

—*The Law of Nature*, xxxvi. 34.

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"Love, talent, wit, grace, beauty, every age,
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True heaven-born race, O Satan, made for you!"

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Of one poor mortal." —*Cæsar*, xix. 135.

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That thus appals mankind? The wretch's hope,
The villain's terror, and the brave man's scorn."
—*Orphan of China*, xv. 189.

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"Without reluctance, and without regret,
The wise expect and meet him as a friend."
—*Orphan of China*, xv. 189.

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—*Cæsar*, xix. 136.

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Their words were gold, but they concluded naught."
—*La Pucelle*, xl. 44.

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—*Catiline*, xvii. 247.

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—*Zaïre*, xix. 32.

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Aught more despotic than a commonweal?"
—*Brutus*, xv. 258.

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"The orders of the gods must be obeyed;
They never vary, are forever fixed,
Unlike the changeful laws of humankind."
—*Olympia*, xv. 116.

——

"Spite of ourselves, our ways are noted down,
Marked and determined."
—*Sémiramis*, xvii. 218.

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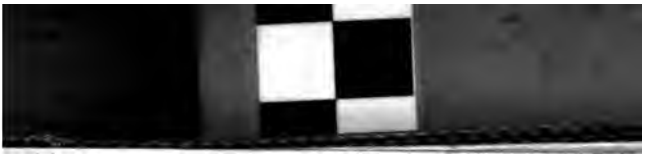

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—*Catiline*, xvii. 249.

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—*Sémiramis*, xvii. 177.

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—xl. 136.

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—*The Maid of Orleans*, xl. 180.

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—*The Nature of Virtue*, xxxvi. 190.

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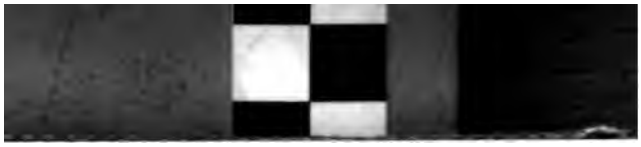

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—*Essays*, xxxvii. 251.

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—*The Law of Nature*, xxxvi. 32.

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—*Olympia*, xv. 113.

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—*The Prude*, xviii. 183.

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—— READING. "After having read the descriptions of three of four thousand battles, and the substance of some hundreds of treaties, I do not find myself one jot wiser than when I began, because from them I learn nothing but events."

—*Observations on History*, xxxvii. 265.

—— TALES. "This has been related by many historians, and cannot be denied without overturning the very foundations of history; but it is equally certain that we cannot give credit to it without overturning the very foundations of reason."

—*General History*, xxiv. 298.

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—*The Scotch Woman*, xviii. 18.
HONORS TO MERIT. "The English honor and reward superior talents of every kind. Writers, scientists and artists are Members of Parliament, ambassadors, ministers of state; riches are heaped upon them while they live, and monuments erected to them after their death." —*Preface to Zaïre*, xix. 10.
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—*The Lisbon Earthquake*, xxxvi. 18.

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—*Mérope*, xv. 50.

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—*Titles of Honor*, xxxvii. 205.

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—*Catiline*, xvii. 268.

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—*Mahomet*, xvi. 57.

—— SALADIN, THE. "By his last will, 1195, he left money to be equally distributed between the poor Mahometans, Jews and Christians, intending to inculcate that all men are brethren, and that when we would assist them we are not to inquire what they believe, but what they suffer." —*General History*, xxv. 121.

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—*Nanine*, xviii. 109.

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Wherefore, I'm broiled for making others fry."
—*La Pucelle*, xl. 180.

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"I know thee well, thy virtues and thy frailty;
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—*Catiline*, xvii. 285.

—— "He judges not of soldiers by their size."
—*Epistle*, xxxvi. 252.

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—— "Religion is a dreadful power."
—*Mahomet*, xvi. 66.

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Like thine, to boast of its authority."
—*Catiline*, xvii. 236.
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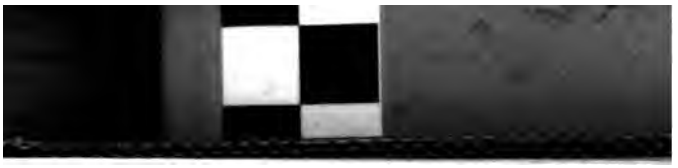

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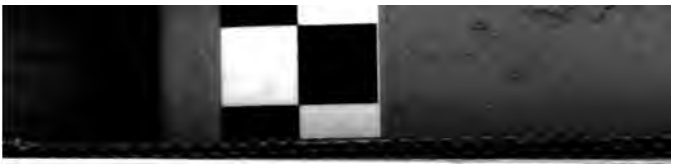

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—*The Prude*, xviii. 196.

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"A man must think, or else the brute
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A man must love, for were it not
For love, most hard would be his lot."

—*The Requisites to Happiness*, xxxvi. 267.

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—*Mahomet*, xvi. 45.

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—— AND TRUTH.
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But long since fled, as everyone can tell,
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"The ties of blood, and all their boasted power
Are mere delusions. What are nature's bonds?
Nothing but habit, the mere force of custom."
—*Mahomet,* xvi. 63.

KING, A GOOD.

"By right of conquest, and of birth, a King;
In various sufferings resolute and brave,
Faction he quelled; he conquered and forgave.
He taught those realms he conquered to obey,
And made his subjects happy by his sway."
—*The Henriade (Henry IV.)* xxxviii. 9.

KINGLY SIMPLICITY.

"Superior even to the rank he bore,
He was a King who * * * disdained
All irksome pomp, and never would permit
An idle train of slaves to march before him.
Amid his happy subjects fearless still,
And still unguarded lived in peace and safety,
And thought his people's love his best defence."
—*Œdipus,* xvi. 185.

KINGLY WEALTH. "With money we get soldiers, and with soldiers we steal money." xii. 9.

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"How very seldom they deserve a crown
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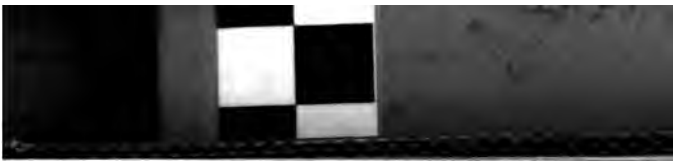

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—*Preface to the Orphan of China*, xv. 179.
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—*The Prude*, xviii. 214.

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To a true genius envy is unknown."
—*Envy*, xxxvi. 187.

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—*The Nature of Virtue*, xxxvi. 189.

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"Indolent sloth's the greatest foe
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—*To Madame De . . . . .*, xxxvi. 221.
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—*The Prude*, xviii. 245.
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"A citizen of Rome is ever jealous

Or insolent; he is your equal still,
Or still your foe, because inferior to you;
He cannot bear the lustre of high fortune,
In all the service you have done him, sees
Naught but the injury you have power to do."
—*Brutus*, xv. 259.

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"Of Solomon the judgment sage you've heard,
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Console yourself—wisdom in turn will reign,
We sin in youth, when old, we grace obtain."
—*La Pucelle*, xli. 65.

—— "Live with ease, and die
When life grows burdensome."
—*Orphan of China*, xv. 233.

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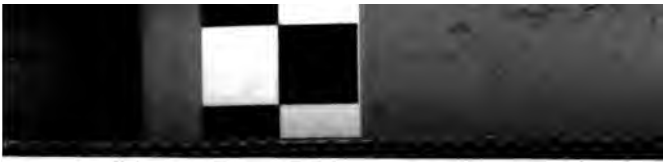

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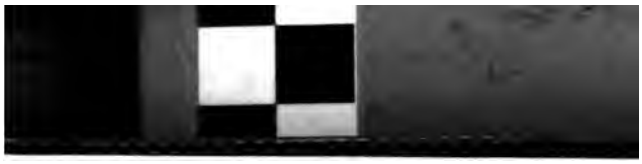

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—*La Pucelle*, xli. 147.

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Whose satire pleases, never bites."
—*To a Countess*, xxxvi. 236.

MISERY UNMANS. "The wretched soon unite, and soon divide." —*Orestes*, xvii. 111.

MISFORTUNE.
"The serious lessons which misfortune brings
Are needful often, and of use to Kings."
—*The Henriade*, xxxviii. 50.

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"Thus, by my people still oppressed, I see
Justice give way to faction, interest still,
The arbiter of fate, sells needy virtue
To powerful guilt; the weak must to the strong
For ever yield." —*Mérope*, xv. 34.

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—*Brutus*, xv. 280.

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The hour for bliss, which lovers understand."
—*La Pucelle*, xl. 37.
"The banquet ended, mirth and jest went round;
Blind to their own, their neighbors' faults were found."
—*La Pucelle*, xl. 39.

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—*The Lisbon Earthquake*, xxxvi. 17.

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"Oft the soldier, honored in the field,
In courts neglected lies, and is forgotten."
—*Sémiramis*, xvii. 151.

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Deserts us; from the silence of oblivion
Sometimes a secret may spring forth, and heaven
By slow and solemn steps, may bring down vengeance."
—*Mérope*, xv. 40.

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—*La Pucelle*, xl. 44.

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—— LOVERS OF. "The multitude we know
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—*Cæsar*, xix. 143.

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—*Mariamne*, xvi. 211.

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For purer is thy word than sacred altars
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—*Cæsar*, xix. 99.

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A comet in its vast career of light;
The Pope is awed, and the world, struck with fear,
Firmly believes the wines will fail that year."
—*La Pucelle*, xli. 47, 283.

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—*On the Newtonian Philosophy*, xxxvi. 300.
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"Cicero may serve us with his eloquence
And that alone; he can harangue the Senate,
But is too timid in the hour of danger."
—*Cæsar*, xix. 117.
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—— "Virtue may please, yet howsoe'er obeyed,
We still retain a taste for our first trade."
—*La Pucelle*, xl. 274.
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"Let others in their lyric lays
Say the same thing a thousand ways,
The world with ancient fables tire;
I new and striking truths admire."
—*Verses to Frederic*, xxxvi. 98.
"ORLANDO FURIOSO," by Ludovico Ariosto, 1474-1533. "That which above all charms me in this wonderful work is that the author is always above his subject, and treats it playfully," viii. 256.

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And brand them with the unbeliever's name."
—*The Law of Nature*, xxxvi. 31.
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—*The Scotch Woman*, xviii. 10.
OVERJOY.
"Tears, which redouble every fond delight,
And heavenly feelings of the soul excite."
—*The Henriade*, xxxviii. 141.

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"Theologians, learned and bold,
Inquired where Eden lay of old;
I'm not so critically nice,
Paris to me's a Paradise."
—*The Worldling*, xxxvi. 88.

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PASSION.

"Howe'er the soul may act which virtue guides,
Its secret motions, nature's children still
Must force their way; they will not be subdued,
But in the folds and windings of the heart
Lurk still, and rush upon us; hid in fires
We thought extinguished, from their ashes rise."
—*Œdipus*, xvi. 162.

PASTOR, THE GOOD. "In solitude
Obscure he lives; his holy ministry
Engrosses all his care; is always seen
Within the temple, never at the court."
—*Sémiramis*, xvii. 151.

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—— "I was born to be an unfortunate father."
—*The Prodigal*, xix. 147.

PATHS OF LOVE. "Love a man to hell may guide."
—*The Padlock*, xxxvi. 176.

PATIENCE. "Time softens all things."
—*Cæsar*, xix. 102.

—— PAYS.
"Here's your lawyer, sir,"
"O let him wait." —*Nanine*, xviii. 135.

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Father, nor brother, but the commonweal
His gods, the laws, his virtue, and his country."
—*Cæsar*, xix. 119.

PATRIOTISM.
" All that I wish is but to save my country,
And if I can be useful to mankind
This is the ambition I would satisfy."
—*Œdipus*, xvi. 168.

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—*Essays*, xxxvii. 7.

PEDIGREE. "We should always keep in mind that no family on earth knows its founder, and, consequently, that no nation knows its origin." xxxiv. 20.

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PERFECTION. "In every art there is a point beyond which we never can advance; we are shut up within the limits of our talents; we see perfection lying beyond us and only make impotent endeavors to attain to it." —*Preface to Mariamne*, xix. 238.

PERIL. "Danger has taught me wisdom."
—*Mariamne*, xvi. 223.

PERIL AT THE HELM.
"Like an unskilful pilot
He sets up every sail for every wind,
But still knows not which way the tempest comes,
Or whither it may drive him."
—*Catiline*, xvii. 242.

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PERSECUTION.
"Fanatic Demon is his horrid name,
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He tears her bosom and disdains her laws."
—*The Henriade*, xxxviii. 73.

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—*The Scotch Woman*, xviii. 26.

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Our miseries here, and proud oppression, still
Unpunished, trampled on the tender feet
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—*Orestes*, xvii. 74.

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Of our forefathers men respected it."
—*Catiline*, xvii. 266.

—— "My mistress, sir, is very rich; if she is not expensive, it is because she hates pomp; she is plainly clad, out of modesty, and eats little, because temperance is prescribed to her."
—*The Scotch Woman*, xviii. 15.

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—*The Lisbon Earthquake,* xxxvi. 8.

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—*The Age of Louis XIV.,* xxii. 22.

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POPULAR AUTHOR. "Everybody abuses me, and gives me money; I am certainly a cleverer fellow than I thought I was." —*The Scotch Woman,* xviii. 65.

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—— RAGE. "The two brothers, John and Cornelius De Witt, honorable statesmen of Holland, were tortured and massacred at The Hague by a mad multitude because they had sued for peace when their country was conquered by Louis XIV. One of them had governed the land for nineteen years with spotless integrity; the other defended it at the risk of his life.

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—— PIOUS. "I've served the cause of heaven and yet am wretched." —*Sémiramis*, xvii. 221.

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"A God once dwelt on earth amongst mankind,
Yet vices still lay waste the human mind;
He could not do it, this proud sophist cries,
He could, but He declined it, that replies."
—*The Lisbon Earthquake*, xxxvi. 15.

—— TO GET AND GIVE. "Increase of riches is increase of happiness." —*The Prodigal*, xix. 157.

PRACTICAL RELIGION.

"I am a simple, plain old man, and here
Worship the gods, adore their justice, live
In humble fear of them, and exercise
The sacred rites of hospitality;

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Fearless I look beyond the open grave,
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—*The Law of Nature*, xxxvi. 39.

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—*Œdipus*, xvi. 170.

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—— "O, stupid mortals, with what ease we teach
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PRECIPITANCY. "Those who go into a convent in haste, generally live to repent it at leisure."
—*The Prude*, xviii. 165.

PREDESTINATION.

"Wayward fortune
Espoused thy cause, and gave a tyrant power
To scourge mankind."
—*Orphan of China*, xv. 207; see CALVINISM.

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—*Œdipus*, xvi. 187.
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—*Brutus*, xv. 254.
—— "We find everywhere that pride combats pride."
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—*Brutus*, xv. 250.
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—*Brutus*, xv. 280.

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"The arm of God, that makes the weakest strong,
Will cherish and support a tender flower
That bends beneath the fury of the storm."
—*Zaïre*, xix. 58.

PROVIDENCE BROKERS.

"We must not rest our faith on priests alone;
Even in the sanctuary traitors oft
May lurk unseen, exert their pious arts
To enslave mankind, and bid the destinies
Speak or be silent just as they request them."
—*Œdipus*, xvi. 171.

"PROVINCIAL LETTERS" of Pascal. "They were models of eloquence and raillery. The best comedies of Molière have not more wit in them than the first part of those letters, nor the writings of Bossuet more sublimity than the latter." —*Jansenism*, xxi. 153.

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"What a deal one has to go through to be a prude!
Would it not be better after all to fear nothing,
To affect nothing, and be a plain woman of honor?"
—*The Prude*, xviii. 225.

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—— ENTHUSIASM. "Preserve this happy virtue,
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—*Amelia*, xvi. 111.

PRURIENT PRUDERY. "Excess of virtue is disgusting." —*The Prude*, xviii. 227.

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"David, exempt both from restraint and shame
Could to a hundred beauties tell his flame,
Whilst at the Vatican, the Pope distressed,
Can't without scandal be of one possessed."
—*The Law of Nature*, xxxvi. 27.

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QUALITY. "A man whom all the world admires, a man of a million." —*The Prodigal*, xix. 193.

—— TELLS. "My services are my patrons; the only artifices I make use of; I never was at court in my life." —*The Prude*, xviii. 173.

QUEEN ANNE OF AUSTRIA'S nickname for Cardinal Richelieu, xiii. 225.

—— Elizabeth, 1533-1602, and Mary Stuart, xiii. 196.

QUEENS ISABELLA, ELIZABETH AND MARIA THERESA show that a republic may entrust its government to a woman, xiv. 260.

QUEER WORLD, A. "The world is very strangely governed. An English beggar, become Pope of Rome, bestows Ireland by his own authority, on a man who wants to usurp it. Adrian sends Henry II. a ring as a mark of the investiture of Ireland. If a king had given a ring upon conferring a minor church position, he would have been guilty of sacrilege."

xxv. 35.

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QUIETISM, one of those extravagant sallies of the imagination and theological subtleties, which would not be remembered but for two illustrious names, Madame Guyon and Archbishop Fénelon, xxi. 179; history of the movement, 180; influence of Madame de Maintenon, 181. See FÉNELON, GUYON, xxx. 305.

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READERS. "How few read! and even of those who do, twenty are readers of romances for one that studies philosophy." xxxvii. 162.

REASON against reason all their lives, some people, xiv. 254. —— is overpowered by custom, vii. 45; when it grows strong it disarms priestly force.

REASON AND CONSCIENCE. "Let men call reason and conscience by what names they will, they exist, and are the foundation of the law of nature."
—*Preface to Law of Nature,* xxxvi. 21.

REASONING. "He is generally sure to succeed, who talks more to the passions of men than to their reason."
—*Preface to Zaïre,* xix. 7.

REBELS AGAINST GOD AND MAN, priests were for six centuries, xii. 303.

RECAPITULATION of "Ancient and Modern History," xxx. 133.

RECOLLECTION. "The most insupportable of all evils is the remembrance of happiness which we no longer enjoy." —*The Prodigal,* xix. 179.

RECOMPENSE.
"Mark how happiness ariseth oft
From our misfortunes." —*Amelia,* xvi. 119.

REFORMATION. See LUTHER, HENRY VIII., ENGLAND, SCOTLAND.

REGENCY, THE.

"Then folly, tinkling loud her bells in hand,
With lightsome step, tripped over Gallia's land,
Where to devotion not a soul was prone,
And every act save penitence was known."
—*La Pucelle*, xli. 92.

REGIMEN better than medicine, xii. 197.

RELATIVE EQUALITY.

"Dost thou not know that the poor worm which crawls
Low on the earth, and the imperial eagle
That soars to heaven, in the all-seeing eye
Of their eternal Maker are the same
And shrink to nothing? Men are equal all,
From virtue only true distinction springs
And not from birth." —*Mahomet*, xvi. 26.

RELEASE. "Who wishes but for death, is sure to find it."
—*Amelia*, xvi. 135.

RELICS, Procession of, 1762, the bones of the children massacred by Herod, a bit of the Virgin Mary's gown; thirty corpses; relics of St. Peter and St. Paul, xxxviii. 258.

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RELIGION. "We must make use of every expedient to promote a good cause; it is the only way to live happy here and gain heaven hereafter."
—*Socrates*, xvi. 294.

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RELIGIOUS CONTROVERSY.
"If you are disputants, my friends, pray travel
When you come home again you'll cease to cavil."
—*On Disputation*, viii. 130.
—— CRANKERY, evolution of, xiv. 204.
REMEMBRANCE. "O think
On our past loves." —*Alzire*, xvii. 49.
REMORSE. "My little dream
Of happiness is o'er, and conscience darts
Its sudden rays on my affrighted soul."
—*Orestes*, xvii. 79.
REVERENT ACKNOWLEDGMENT of our ignorance more becoming than derision when we meditate on the occult, xii. 73.
REPUBLIC, A. "Not founded on virtue but on the ambition of every citizen, which checks the ambition of others; on pride restraining pride; and on the desire of ruling, which will not suffer another to rule."
—*Thoughts on Government*, xxxvii. 237.
—— or Monarchy, viii. 10.
REPUBLICS, unlike monarchies, do not allow women to share in the government, xiv. 259.
REPUTATION.
"You'll often be betrayed, belied,
You ne'er of virtue made parade,
To hypocrites no court you've paid."
—*On Calumny*, xxxvi. 89.
RESERVE. "You are always repeating truths of some kind or other; but let me tell you, truth is not always agreeable." —*The Prodigal*, xix. 149.
RESPECT, LOYAL. "True philosophers respect princes, but never flatter them."
—*Dedication to Queen Caroline*, xxxviii. 6.

RESPONSIBILITY. "The greater still
Our rank on earth, the more have we to fear."
—*Mérope*, xv. 50.

RESTORATION OF CHARLES II. OF ENGLAND, xxix. 5.

RETREATING. "But little did his death
Avail mankind; Cato did all for glory,
And nothing for his country. There, my friends,
There only erred the greatest of mankind."
—*Cæsar*, xix. 116.

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RIGHT TO DEATH, THE.
"Is it a crime to hasten on perhaps
A few short years, the universal doom
Appointed for us all? And must we drink
The bitter cup of sorrow to the dregs?"
—*Alzire*, xvii. 54.

RIGHT DIVINE.
"Not that I think Kings should the mitre wear
And the cross jointly with the sceptre bear."
—*The Law of Nature*, xxxvi. 38.

RIGHTS, POLITICAL.

"Draw from the people's rights your power alone,
Friends of the State."

—*The Henriade*, xxxviii. 68.

RIP VAN WINKLE outdone by the Seven Sleepers of Ephesus who slept for one hundred and seventy-seven years, xiii. 222.

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ROD, THE. "Calamity, that best of masters."

—*Orphan of China*, xv. 231.

ROLLO THE NORMAN BANDIT, d. 932, xxiv. 172, acquired Normandy and Brittany and became Christian, established justice among his Danes and Franks, who became the conquerors of England, xxiv. 174.

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ROYAL DIVINITY.

"I must not by one single line,
Offend a King; the royal power's divine."
—*Death of Emperor Charles*, xxxvi. 256.

—— LOVERS.

"To please, in short, the task is of the day,
For kings in love have a peculiar way."
—*La Pucelle*, xl. 35.

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"But stranger far, what few will e'er believe

In future ages, or yourself conceive,
The barbarous mob, whose hearts with added fire
Those holy savages, their priests, inspire,
Even from the carnage call upon the Lord,
And waving high in air the reeking sword,
Offer aloud to God the sacrifice abhorred."
—*The Henriade*, xxxviii. 33.

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—*The Prude*, xviii. 182.

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"The friends of truth and justice are grown old
In honest poverty; above the pride
Of wealth, which they disdain."

—*Brutus*, xv. 246.

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"From time to time her eyelids shut would be,
Naught seeing, she believed that none could see."

—*La Pucelle*, xl. 154, 169.

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—— the name is from the Persian and Job was said to have been a Persian, xxiv. 46; note, xli. 268.

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—*The Scotch Woman*, xviii. 6.

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—*The Scotch Woman*, xviii. 17.

SCANDERBEG, the title of an Albanian, named John Castriot, who tried to hew his way to the throne of the Sultan, xxvi. 109; he recovered possession of his father's petty sovereignty, 110.

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—*Catiline*, xvii. 248.

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SCIENTIFIC LORE. "Knowledge, if not to prudence joined, is vain."

—*The Utility of Sciences*, xxxvi. 249.

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SEARCH WITHIN. "Our days
Are happy or unhappy from ourselves,
And not from circumstance or accident."
—*Alzire*, xvii. 13.
SECOND THOUGHTS. "She seemed
Too much in haste; such sudden resolutions
Betray an over-anxious mind."
—*Sémiramis*, xvii. 179.
—— "Though proud ambition kindled in his soul,
His cooler judgment could that pride control."
—*The Henriade*, xxxviii. 41.
SECRET FOES.
"Perhaps the Persians are not our worst foes,
We may have greater." —*Cæsar*, xix. 106.
SECRETS.
"He who but half unveils his secrets, tells
Too little or too much." —*Brutus*, xv. 253.
SECTARIANS and churchmen think each other more or less superstitious, xiv. 31.
SECTS, when small they are pure, but degenerate as they grow powerful, xiv. 160.
—— are friendly on week days, quarrelsome on Sundays, but tolerant because none is strong enough to crush the others, xii. 294.
SEEK BOTH. "For one who is captivated by the perfections of the soul, a thousand are caught by the eye." —*The Tatler*, xviii. 284.
SÉGUIER, CHANCELLOR, and the Jansenists, xxi. 149.
SELF-CONTROL.
"In the hard conflict, rigid virtue may
Resist the passions, but can ne'er destroy them."
—*Œdipus*, xvi. 162.

SELFISH FOLLY. "A ridiculous creature who thinks of nothing but her pleasures."
—*The Prude*, xviii. 181.
SELF-DECEIT. "We are oft more guilty than we think we are." —*Œdipus*, xvi. 185.
SELF-DENIAL.
"To leave our own, and think on others' good
Is our first happiness." —*Zaïre*, xix. 35.
SELF-IGNORANCE. "By heaven we are better known than by ourselves." —*Olympia*, xv. 117.
SELF-MADE. "The pride of Cicero
Hath ever been, that he should nothing owe
To his forefathers; my nobility
Springs from myself, and thine may end in thee."
—*Catiline*, xvii. 235.
SELF-MASTERY. "If man is free, he o'er himself should reign." —*Envy*, xxxvi. 183.
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—*Sémiramis*, xvii. 191.
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—*Catiline*, xvii. 273.
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SEXUAL PASSION and pure sentiment blend as elements of love, xi. 138.

SHADOW.

"The greatest good is ever dashed with grief;
No bliss is pure." —*Olympia*, xv. 126.

SHAFTESBURY, LORD, 1621-1713, all is for the best, xii. 86.

SHAKESPEARE, 1564-1616. "It is much to be lamented that we find so much more barbarism than real genius in his works." xxx. 59.

—— The tragedy of Hamlet nearly on the same plan as that of the "Electra" of Sophocles; analysis of; "Shakespeare has done nothing more than turn into dialogues the romances of Claudius, Gertrude, and Hamlet, written entirely by Saxo, the grammarian, to whom the whole glory of the performance is due." [An amusing critique, in which the poetical and dramatic genius of the playwright seem to be too lofty for perception from the seat of the eighteenth century French theatre-goer; note the rendering of Hamlet's soliloquy, xxxix. 124-140.]

It seems as if nature took pleasure to unite in the head of Shakespeare all that we can imagine great and forcible, together with all that the grossest dullness could produce of everything that is most low and detestable. xxxvii. 137.

SHAM LIBERTY.

"Our laws should with our manners change;
That liberty thou dotest on is no more
Than the fool's right to hurt himself."
—*Cæsar*, xix. 132.

—— VIRTUE. "I am very virtuous, says a miserable excrement of theology." xiv. 161.

SHARING. "Happiness uncommunicated is no happiness at all." —*The Tatler*, xviii. 278.

"SHAVE With a Hired Razor, The Lord shall, and shall whistle for the flies that are in the brooks of Egypt, and for the bees that are in the land of Assyria." These performances were to celebrate the virgin birth of Immanuel, and the passage, quoted from Isaiah, "should confound the Jews and make the Christian

religion triumph, in the opinion of all our great theologians." xiii. 20.

SHEEP OF THE FLOCK. "Am I ridiculously to ask of others what I am to seek, or to avoid, to praise or condemn? Must the world decide my fate? Surely I have my reason, and that should be my guide."
—*Nanine*, xviii. 97.

SHIRT, did luxury begin with the making of the first shirt, or when it was starched and ironed? xi. 154.

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SILLY DISPLAY. "You love pomp and splendor, and place grandeur and nobility in a coat of arms; I look for it in the heart." —*Nanine*, xviii. 96.

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SIMON THE MAGICIAN. The Simon Magus with whom St. Peter had a contest of skill. Simon not only made things fly across the stage, but made himself wings; he flew, but fell, vii. 113.

SIMPLE SPEECH.

"Thou speakest the language of pure love,
And nature; thus may lovers always speak."
—*Pandora*, xvii. 297.

SIRVEN FAMILY, THE, atrocious persecution of, viii. 24, xxxviii. 245. See TOLERATION.

SISTERHOOD.

"Truth, ever banished from the courts of kings,
Dwells on her lips, and all the art she knows
Is but the generous care to serve the wretched."
—*Mariamne*, xvi. 220.

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SLANDERER, THE. "Truth stands in need of some ornament, downright lies may indeed be vile things, but fiction is beautiful."
—*The Scotch Woman*, xviii. 29.
SLAUGHTER? WHY.
"Mortals, you're bound by sacred tie,
Therefore those cruel arms lay by."
—*The Peace of 1736*, xxxvi. 276.
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"The great, the boundless clemency of God,
To soothe the ills of life's perplexing road,
Sweet Sleep, and Hope, two friendly beings gave,
Which earth's dark, gloomy confines never leave."
—*The Henriade*, xxxviii. 96.
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SMALL-TALK FLATTERY. "Ridiculous compliments, a register of commonplace cant and hypocrisy that tires one to death." —*The Prodigal*, xix. 164.
SMILES may be malicious, laughter indicates momentary pleasure, the greatest enjoyments are serious, xi. 58.

SNOBBERY. "To boast of a title, if we have one, is the part of a fool, and to assume one when we have no right, that of a knave."
—*The Scotch Woman*, xviii. 9.

SOBERING DUTIES.
"Duties and honors which awhile
To serious contemplation souls dispose."
—*Olympia*, xv. 165.

SOBIESKI, JOHN, 1629-1696, King of Poland, xxii. 213.

SOCIAL CHARMS.
"Whose converse all mortals must equally please,
With vivacity mixing an elegant ease,
And a natural vein of true humor and wit."
—*To M. Pallu*, xxxvi. 241.

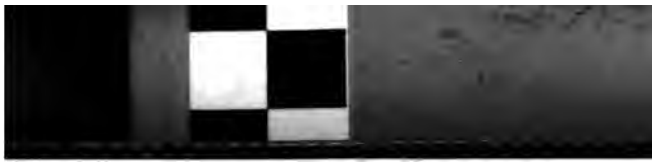
—— STATUS. "Rank
And title, objects that are envied still
By all mankind, pursued with eagerness,
And gained with rapture."
—*Amelia*, xvi. 94.

SOCIETY. "This world is nothing but a lottery of wealth, titles, dignities, rights, and privileges, bartered for without legal claim, and scattered without distinction." —*Nanine*, xviii. 113.

—— "Their heads with trifles well are filled,
In trifles they are deeply skilled;
And if some man, with sense endued
Should in their presence be so rude
To speak like one who books has read,
And show he wears a learned head,
With anger fired they on him fall,
He's persecuted by them all."
—*On Calumny*, xxxvi. 91.

SOCRATES, B. C. 429-399; a chat with him in the Shades, xiii. 68.

—— THE PLAINSPEAKER. "Between you and me Socrates is in the right, but then he should not be in the right so publicly. * * * After all, what is



there in poisoning a philosopher, especially when he is old and ugly?" —*Socrates*, xvi. 307.

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"I saw him gray in arms, yet undismayed,
Dear to his friends, respected by the foe,
Firm in all states, majestic though in woe;
Expert alike in battle or retreat,
More glorious, even more awful in defeat."
—*The Henriade*, xxxviii. 28.

SOLDIERS OF FORTUNE. "Gracious gods!
Drive from this earth those base and savage men
Who shed with joy their fellow creatures' blood."
—*Mahomet*, xvi. 57.

SOLOMON, KING, B. C. 1015-977; his wealth and family circle, xxi. 199.

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"Wouldst thou have me purchase empty honors
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SOUL, THE.

"And shall its existence (like bodies) soon cease?
I know not, but I have good hope it will brave
Death, the ruins of time and the jaws of the grave;
And that an intelligent substance so pure,
The Almighty intended should always endure."
—*To M. Genonville*, xxxvi. 235.

SOUND ARGUMENTS often lead to martyrdom, xiii. 48.

SOUR CRITICS.
"Why am I to be suspected of a dishonest purpose
Because I do an honest action?"
—*The Scotch Woman*, xviii. 39.

SOURED AMBITION. "So near the throne,
To languish in illustrious servitude,
And only be the second of mankind."
—*Sémiramis*, xvii. 172.

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SPANISH ARMADA.
"Witness, ye seas! how Philip fought in vain
'Gainst English valor, and the stormy main."
—*The Henriade*, xxxviii. 51.

—— Succession disputed, "War of 1741," xxxiii. 39.

SPARE HUMANITY.

"Humbly the great Creator I entreat,
This gulf with sulphur and with fire replete,
Might on the deserts spend its raging flame;
God my respect, my love weak mortals claim."
—*The Lisbon Earthquake*, xxxvi. 10.

SPARROW'S HEALTH, A; how nine Ave Marias saved its life but imperilled the safety of the universe, xiii. 28.

SPECULATION, WILD.

"Above the rest appears that Scotchman famed,
New King of France; John Law the cheat is named;
A crown of choicest paper decks his head,
And on its front is 'System' plainly read;
Around him float huge bags, puffed up with wind,
Caught at by those whose reason is quite blind;
Priests, warriors, strumpets, think to gain ten-fold,
And thus from each he bears away the gold."
—*La Pucelle*, xl. 105, 122.

—— "Public affairs are strangely carried on; stocks rise, the nation's rich, and I'm ruined."
—*The Scotch Woman*, xviii. 11.

SPINOZA, BENEDICT, his philosophy examined, ix. 224; compared with Mirabaud, 76; he changed the thought, but not the face, of the world, xi. 131; xxxv. 243; xxxviii. 232.

—— "One must detest his atheism; let us not calumniate him in condemning him. * * * Atheism cannot benefit morality and may do it a good deal of harm. It is almost as dangerous as fanaticism." xxxviii. 231; xxxvii. 159.

SPIRIT, soul, wind, breath, that which animates us and leaves us at death, xiv. 239. See SOUL.

"SPIRIT OF LAWS," criticisms of Montesquieu's, xi. 100-108; x. 99.

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"When vulgar mortals, groveling and obscure,
Form ill-digested schemes, and idle plans
Of future greatness, if one slender wheel
Is broke, it overthrows the whole machine,
But souls like ours have naught to fear."
—*Catiline*, xvii. 254.

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STATESMAN, THE GOOD.

"Fearless, and void of art,
Never affects the pride of rank and title,
The less he seeks for greatness,
The more is he admired, the more revered."
—*Sémiramis*, xvii. 151.

—— THE BAD.

"Perish each statesman cruel and unkind
Who reigns despotic o'er the human mind."
—*The Henriade*, xxxviii. 23.

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STIMULUS. "I want thy courage, not thy tears."
—*Catiline*, xvii. 232.

STRING OF SHAME. "To suffer is nothing, but to be degraded is terrible." —*Nanine*, xviii. 139.

STOICS.

"The sect he follows is a sect of fools
Perverse and obstinate, whom nothing moves,
Intractable and bold; they make a merit
Of hardening minds against humanity."
—*Cæsar*, xix. 102.

—— and Epicureans, their gods, xiii. 305; xxxv. 280.

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—— of Fenelon's secretary, xiv. 206; of the Jews, xxi. 193.

—— of youthful lovers forced into monastery and convent, with details of tortures inflicted on the young monk by ecclesiastical rule, as related by the victim to Voltaire, xiv. 181.

STRONG MAN, THE.

"As firm and fearless as if honor guided
And patriot love inspired him; ever secret
And master of himself; no passions move,
No rage disturbs him; in his height of zeal
Calm and unruffled." —*Brutus*, xv. 249.

STUARTS, THE, an unhappy and unlucky house during three centuries. James I. was murdered by his own people; James II. killed in battle; James III. killed by rebels; James IV. killed in battle; his granddaughter, Mary Stuart, imprisoned eighteen years and then beheaded; her grandson, Charles I. of England, beheaded as a traitor; his son James II. driven from three kingdoms and the legitimacy of his son disputed. This son, the Pretender, and his son, Prince Charles Edward lost their cause and were the ruin of many families of Scotland. *Age of Louis, XIV.*, xxii. 240.

STYLE AND METHOD in writing history, x. 90.

—— "He who cannot shine by thought seeks to bring himself into notice by a word." xiv. 229.

—— "In Ariosto there is no prolixity, no defect of style, no foreign ornaments; in a word he is a painter, and a

very great painter; that is the first merit of poetry." xxxvii. 111.

—— "Cheer up, man! Put on your best looks; assume that air of importance and self sufficiency which is sure to conquer every heart, which baffles wit and triumphs over wisdom." —*The Prodigal*, xix. 200.

—— "How puerile is any epithet that adds nothing to the sense!" xxxvii. 107.

SUBMERGED. "I want money, and that's the most pressing calamity." —*The Prude*, xviii. 165.

SUBMISSIVE INCREDULITY, viii. 330.

SUCCESS. "My mother is right; address and cunning are absolutely necessary in this world; there is no succeeding without them." —*The Tatler*, xviii. 268.

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—— "When all is lost, and not even hope remains,
To live is shameful, and to die, our duty."
—*Mérope*, xv. 56.

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"I know to friendship Greece has temples raised,
To interest none, though interest's there adored."
—*Oylmpia*, xv. 114.

SUPERSTITION ONLY DARKNESS, morality is light, xii. 20.

—— in the tenth and eleventh centuries, xxix. 242.

—— is the most dreadful enemy of the human race, xxxvii. 230.

—— "O superstition, how thy savage power
Deprives at once the best and tenderest hearts
Of their humanity!" —*Mahomet*, xvi. 23.

SUPERSTITIONS, OLD.
"Why would ye call forth from their dark abyss
The foes of nature, to obscure the light
Of these fair regions." —*Pandora*, xvii. 294.

SUPPRESSION OF MONASTERIES IN ENGLAND, the discovery of pious frauds, xii. 92.

—— and torture of the Knights Templars, xxv. 206.

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"O I know them well, these fashionable friends,
These friends of the world."
—*The Prude*, xviii. 176.

SURGEON OF GASCONY, THE, and the Astrologer, xxxvii. 201.

SURVIVAL OF FITTEST.

"Thus the world's members equal ills sustain,
And perish by each other born to pain."
—*The Lisbon Earthquake*, xxxvi. 14.

SUSPICION. "Suspicion but provokes the crime it fears." —*Zaïre*, xix. 34.

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SWEDISH ARMY, brutality of the, Charles XII. of Sweden, xx. 285.

SWEEPER OF A CHURCH, or sexton, none but would persecute if he had the power, xiv. 305.

SWIFT, JONATHAN, 1667-1745, the Rabelais of England, xii. 311; an estimate of his genius and work, 312.

—— Dean, proposed an English Academy, backed by Bolingbroke, Prior, Pope, and Congreve, xiii. 230.

—— Dr. Swift is Rabelais in his right senses, but polished by frequenting the best company. True pleasantry is his talent in prose and verse, but to understand him fully it is necessary to take a short trip into his country. He enjoys the honor of the priesthood, while he laughs at the whole cloth, xxxix. 90.

—— there are several little pieces by Dean Swift unmatched by anything of the kind in antiquity. He is Rabelais improved, xxiii. 290.

SWISS, THE. The Swiss nation preserved, as at this day, its own liberty, without seeking to oppress its neighbors; they were poor, ignorant of the sciences and arts begotten by luxury, but they were wise, and they were happy. *Age of Louis XIV.*, xxii. 27.

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SYMPATHY! "Tears! let them flow,
'Tis the best mark of our humanity;
The heart that feels not for another's woe
Is fit for every crime." —*Alzire*, xvii. 21.
—— "The poor are always compassionate."
—*The Prodigal*, xix. 188.
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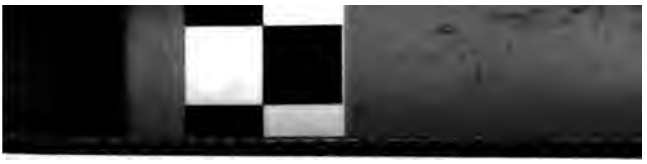

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T

TACT. "To guide a party
Is of all tasks the hardest."
—*Catiline*, xvii. 244.

TACTICS. "'Tis policy to pardon
The foe that cannot hurt us, and an air
Of liberty will reconcile their minds
And make their trade fit easy." —*Cæsar* xix. 109.

TAILORING. "In all ages have tailors disguised human nature."
—*Education of a Prince*, xxxvi. 120.

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TAXATION. "If he had loved me, he would not have let three days pass without writing to me."
—*The Scotch Woman*, xviii. 80.

TE DEUM, note, xli. 75.

TEMPORARY VIRTUE. "Bad men, Nero, Pope Alexander VI. and other monsters, have done good actions, being temporarily virtuous." xiv. 165.

TEMPER. "Manners change with fortune."
—*Cæsar*, xix. 102.

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TEMPTATION. "Ay, ay, we are all frail, we tempt, and are tempted." —*Nanine*, xviii. 146.

TEMPTED SAINTS.

"Thus in the path which to salvation
Leads, devotees meet much temptation;
And with the devil oft contend
Before they reach their journey's end."
—*The Temple of Taste*, xxxvi. 45.

TEMPTER, THE.

"Alas! what human virtue never errs?
Behold the tempter, Policy appears;
Smooth was the melting flattery of her tongue
And on her artful lips persuasion hung."
—*The Henriade*, xxxviii. 63.

TENANTS AT WILL.

"In this vile body is there aught so sacred
That the free spirit should not leave at will
Its homely mansion?"
—*Alzire*, xvii. 54.

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TERMAGANT. "What a devil of a woman!"
—*The Scotch Woman*, xviii. 23.
TERRIBLE DOOM. "I have forgotten nothing."
—*Nanine*, xviii. 123.
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"Preach to weak girls, who willingly give ear
That the last dreadful day is growing near."
—*The Nature of Virtue*, xxxvi. 190.
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—*The Law of Nature*, xxxvi. 32.
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—— virtues, faith, hope, charity; but relief is no virtue, any

more than hope or fear or love, if charity does not act, xiv. 161.

THEOLOGICAL CONTROVERSY, CURE FOR. "The sudden and immense fortunes made at that time, the excess to which luxury and voluptuousness of every kind was carried, put a stop to all ecclesiastical disputes. Thus pleasure and dissipation brought about that which all the power and politics of Louis XIV. could not effect." —*Jansenism*, xxi. 173.

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THORN, an eye disorder cured by kissing one of the thorns from the crown of Jesus, xxi. 152.

THOROUGH. "I never look upon things as done till they are really so."

—*Socrates*, xvi. 276.

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THREE SOULS OF ANTIQUITY, the senses, the breath, the intelligence, xiii. 266.

THRONE. "Virtue on a throne
Is sure the first and fairest work of heaven."

—*Mérope*, xv. 45.

—— OF GOD.
"God we should search for in ourselves alone;
If He exists the human heart's His throne."

—*The Law of Nature*, xxxvi. 23.

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TIMESERVERS.

"Long time thou wert thy king and country's friend;
But in the days of public discord, fate
Attached thee to another cause; perhaps
New interests now may call for new connections."
—*Amelia*, xvi. 109.

TIMELY WISE. "They thought they loved one another, and in two months they were parted."
—*Nanine*, xviii. 137.

TIME WORKS WONDERS. "We cannot give our hearts a second time." —*Alzire*, xvii. 41.

TIMIDITY.

"I know the consul's prudence; so he calls
His cowardice, which deeply ruminates
On future ills." —*Catiline*, xvii. 241.

TINGLES AND TORTURES. "Love has two quivers, one filled with darts tipped with the purest flame, which enhances our pleasures; the other is full of cruel arrows, that wound our hearts with quarrels, jealousy, coldness and indifference."
—*Nanine*, xviii. 93.

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TITLES, the more free a people are the fewer titles and ceremonies, vii. 36.

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TITLE, HEREDITARY. "Titles are of no use to posterity: the name of a man who has done great things commands more respect than the most sounding epithet."
—*Age of Louis XIV.*, xxii. 205.

TOADIES. "A crowd of parasites, who lived upon my bounty, complimented my fine taste, my elegance, my delicacy, borrowed my money—"

"Ay, poor devil, you did not hear them laughing at you as they went away, making a joke of your foolish generosity." —*The Prodigal*, xix. 180.

TOASTS, the custom of drinking them absurd, but a genial absurdity, viii. 168.

Toleration, A Treatise on. [*The famous protest against the cruelties perpetrated in the name of religion, based on the torture of Jean Calas and his family.* See i. 27.]
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TO-MORROW. "Hope disappointed is the worst of sorrows." —*Orestes*, xvii. 102.

TOO LATE.
"When once a man is in the ground,
He hears not fame's loud trumpet sound."
—*To Madame De.....*, xxxvi. 223.

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TRADE AND PROGRESS.
"The treasures of the earth and main,
With all the creatures they contain,

These, luxury and pleasures raise,
This iron age brings happy days."
—*The Worldling*, xxxvi. 84.

TRAGEDY, Ancient and Modern. See xix. PREFACES; HAMLET; xxxvii. 115; xxxix. 44.

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TREACHEROUS MEMORY. "Falsehood in memory's temple makes abode."
—*To the Academy of Sciences*, xxxvi. 260.

TREASON. "Treason is horrible in every shape."
—*Brutus*, xv. 276.

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TRIMMERS.

"Those
Who change with ease are either weak or wicked."
—*Sémiramis,* xvii. 179.

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"TRISTRAM SHANDY" quoted and praised, vii. 238.

TRIVIALITY. "We gild and varnish cabinets, yet neglect true architecture; in short, real merit is overlooked in almost every art and science, in favor of agreeable trifles." —*Essays,* xxxvii. 123.

TRULY GOOD, THE.

"Who with his wheedling cant caressed him bland,
With air devout, and godly squeeze of hand."
—*La Pucelle,* xli. 68.

TRUMPS.

"These are your claims, and I acknowledge them;
But I have one that's worth them all: I love her."
—*Sémiramis,* xvii. 168.

TRUTH COMPELS AGREEMENT, error prolongs sectarianism, xiii. 185.

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"Let truth be sought, but let all passion yield;
Discussion's right, but disputation's wrong."
—*On Disputation,* viii. 134.

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If e'er we hope to change it."

—*Orestes*, xvii. 77.

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TWO TO ONE. "He will make you an excellent husband: is not this better than a convent?"

—*Nanine*, xviii. 121.

TYRANT LOVE. "Love claims his own,
And will be heard in spite of all;
His orders are not doubtful or obscure."

—*Sémiramis*, xvii. 197.

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U

UNAPPRECIATED. "One may as well be dead as not be loved." —*The Prodigal*, xix. 203.

UNDECEIVED. "The soft persuasive arts
That call our passions forth, the flattering hope
That's given but to betray,
No longer shall seduce my easy faith,
The eye of reason hath detected them."
—*Amelia*, xvi. 121.

UNDERLINGS. "Who knows not how to conquer, must obey." —*Cæsar*, xix. 107.

UNITARIANS, THE, xxxix. 219; Unitarianism and Socinus, vi. 28.

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UNITY. "Now let us unite, my friends,
Never let quarrels, jealousies, and strife
Divide us." —*Catiline*, xvii. 280.

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—— CHAIN, THE, God; creation; necessity. Note to the *Lisbon Earthquake*, xxxvi. 11.

—— LAW. "That God whose laws unknowing I revere." —*Zaïre*, xix. 55.

UNIVERSITIES of Bologna, Paris, and Oxford, founded in the thirteenth century, xxv. 261.

UNKNOWABLE, THE.
"Dispute not; the designs of heaven
To mortal insight never can be given.
What is the knowledge of this world worth knowing?
What, but a bubble scarcely worth the blowing?
'Quite full of errors was the world before;'
Then, to preach reason is but one error more."
—*On Disputation*, viii. 129.

UNREST. "Repose! the guilty mind can ne'er enjoy it." —*Orestes*, xvii. 83.

UNSOPHISTICATED. "This newswriter told the truth, and was in the right of it." —*The Scotch Woman*, xviii. 46.

UNSTABLE. "O! I love with transport
And hate with fury, ever in extreme;
It is the native weakness of my soul
Which much I strive to conquer but in vain.
—*Brutus*, xv. 254.

UPPER CLERK, TO A CERTAIN, on freedom in literature, xxxvii. 80.

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USAGE. "Custom hath made restraint familiar to me."
—*Zaire*, xix. 24.

USE AND ABUSE.

"God gives to man, at once severe and kind,
Passions to raise to noble deeds the mind,
They're dangerous gifts, although 'twas Heaven that gave;
The abuse destroys, the prudent use can save."
—*The Nature of Pleasure*, xxxvi. 244.

USURY, MORAL. "To spend money in doing good is putting it out to the best interest."
—*The Scotch Woman*, xviii. 55.

UTILITY OF HELL TO THE CHURCH, x. 31; and of all superstitions, xiv. 19.

UTILITY OF TRADITIONS.

"Their sacred laws, for sacred they esteem
The musty rolls, which superstition taught
Their ancestors to worship. Be it so,
The error may be useful, it employs
The people, and may make them more obedient."
—*Orphan of China*, xv. 200.

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VALIDITY OF ORDINATION. Bishop Lavardin told his priests that in ordaining them he entertained no intention of conferring any sacraments, xii. 116.
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VANITY.
"From vanity, all men agree
Preachers and bards are seldom free."
—*To Mme. De Gondoin*, xxxvi. 229.
——"I never mistake vanity for honor and glory."
—*Nanine*, xviii. 96.
VASCO DA GAMA doubled the Cape of Good Hope, 1457, xxvii. 169.
VAUBAN, builder of fortifications, xxii. 170.
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VENICE the only Italian state that preserved its liberty, having the best government in Europe, xxv. 271; xxvi. 190; xxix. 50.
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VERDICT OF TIME. "On posterity
I shall rely; let us perform our duty
And leave the rest to heaven."
—*Catiline*, xvii. 240.
VERRON FAMILY, examination of the case of the, with criticisms upon the administration of the law, xi. 31. See TOLERATION, JUSTICE.
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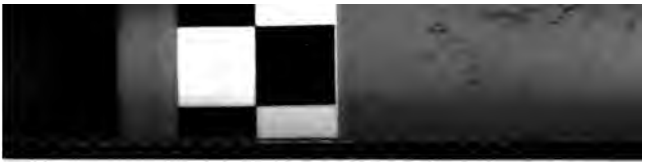

VIA MEDIA. "All excess is guilty." —*Alzire*, xvii. 44.
VICARIOUS FOLLY. "I think he is a great fool who makes himself miserable by the follies of others." —*The Prude*, xviii. 235.
VICE, A WISE. "He is covetous, and every covetous man is wise, it is an excellent vice for a husband." —*The Prodigal*, xix. 146.
—— "Vice is bewitching, temptations frequent, and example dangerous." —*The Prude*, xviii. 200.
VICES. "Vices are tyrants of the human mind." —*Envy*, xxxvi. 183.
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"VIRTUE between men is a commerce of good actions. He who has no part in this commerce must not be reckoned." xiv. 164.
—— "Fragile is man, and woman, too, my friend,
Wherefore take heed, on virtue don't depend;
The vase, though fair, is only formed of clay,
'Tis easy broken; mend it, true, you may."
—*La Pucelle*, xli. 213.
VISION OF BONES, trophies of centuries of slaughter by the faithful of the faithful and their betters, xiii. 65.
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Marquise du Châtelet, commencement of friendly relations with, 1734, 18; and with Frederick the Great, 1736, 18, who became King of Prussia in 1740, 19; *Mahomet* produced, 1742, 19; appointed Historiographer of France, 1745, 20; gains the Pope's friendship and is elected to the Academy, 1746, 20.

Offends Madame de Pompadour and is exiled from France, 1747, 21; death of Madame du Châtelet, 1749, 21; residence in Paris, producing new plays in his private theatre, 1749, 21; visit to Frederick the Great at Sans Souci, 1750, 22; published *The Age of Louis XIV.*, and coöperated in the "Encyclopœdia," 1751, 23; the satire on Maupertuis, 1752, 23; quarrel with the King and departure from Prussia, 1753, 23; arrested at Frankfort by the King's order, 24; makes his home in Geneva, naming it "*Les Délices*," 1755, 24.

Impressive poem on "The Lisbon Earthquake," 1756, 25; *La Pucelle* offends the clergy of Geneva, hence removal to Lausanne, 25; builds private theatre at Ferney, 25; wrote the *Life of Peter the Great* at request of Elizabeth, Empress of Russia, 1758, 26; splendor and prosperity of his estate, 26.

His "Natural Religion" publicly burnt by the common hangman in Paris, 1759, 27; rumored death moved Oliver Goldsmith to write his eulogy of Voltaire [see 32], 1760, 27.

The Calas atrocity denounced in "Toleration," 1761 [see vol. iv.], 27; his heroic, persistent and triumphant efforts, during three years, result in the vindication of the injured and restoration of their property, 1765, 28;

compels justice to be done in the Sirven case, 1763-1772, 28; asserts his rights as a churchman, 1768, 28.

Turns the Ferney theatre into a watch-making factory, and established looms for silk stocking weaving, 1770, 29; the Ferney products eagerly bought in the world's best markets, 29; "The Innkeeper of Europe" invaded by distinguished visitors of every nationality and creed, 29.

Makes another theatre at Ferney, and adopts "Belle-et-Bonne," 1776, 30; his immense business enterprises and income, 1777; physical and intellectual activity at eighty-three, 30.

Last visit to Paris, after twenty-eight years' exile, 1778, 30; his royal reception by all ranks; his intercourse with Benjamin Franklin; causes a medal to be struck in honor of Washington, 31; rehearses new play, *Irène;* splendid ovation in the theatre, 31.

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—— Characteristics. His first letter in English, xxxviii. 211.

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—— on the making and keeping up of good roads, xiii. 148.

—— his address on his reception into the French Academy, xxxvii. 5.

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—— Preface to *The Prodigal*, xix. 269.
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VOLTAIRE, SELF-PORTRAYED.

"I have taken particular care not to depart from that simplicity so strongly recommended by the Greeks and so difficult to attain—the true mark of genius and invention." —*Orestes*, xvii. 66.
—— "I preach simplicity to English poets, and easy numbers." —*Preface to Zaire*, xix. 7.
—— "The love of humankind, which always animated my heart, and which I will presume to say is my distinguishing characteristic."
—*Letter to Frederick the Great*, xxxviii. 165.
—— "I was inspired * * * by the love of mankind and the hatred of fanaticism."
—*Letter to Frederick the Great*, xvi. 6.
—— "Fate ordained that I should write."
—*To a Lady*, xxxvi. 180.
—— "I have consulted my own heart alone, which has always guided me, inspired every word, and directed every action."
—*Preface to the Orphan of China*, xv. 175.
—— "All I can boast of is that the piece is tolerably sim-

ple; a perfection, in my opinion, that is not to be despised." —*Preface to Zaïre*, xix. 6.

—— "Readers should always distinguish between the objections which an author proposes to himself and his answers to those objections, and should not mistake what he refutes for what he adopts."
—*Preface to Lisbon Earthquake*, xxxvi. 7.

—— "Prejudice will never allow two species of excellence to one man." —*Preface to Catiline*, xix. 259.

VOLTAIRE, HIS REVERENCE FOR THE DIVINE.

"I say there is but one God, in his nature infinite, nor can any being partake of this infinity * * * all nature speaks one God and one father."
—*Socrates*, xvi. 304.

—— "It is an insult on the divinity to conceive that he could possibly, in any manner whatsoever, commit with woman the crime we call adultery."
—*Socrates*, xvi. 305.

—— "Be careful above all not to turn religion into metaphysics; its essence is morality; dispute not, but worship." —*Socrates*, xvi. 304.

See x. 109.

VOX POPULI.

"With fears dejected, or inflamed with hope,
Still in extremes, the giddy multitude
Tumultous rove and only interest binds them."
—*Mérope*, xv. 41.

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daylight, 144; judicial trials and execution of veritable vampires in the eighteenth century, 146; the superstitious belief in miraculous restorations to life, 147.

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—— "Are wars and slaughter
The harbingers of wisdom and of peace?"
—*Mahomet*, xvi. 40.
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"To save a city I could never see
That there was magic in virginity." xl. 46.
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WAY OF THE WORLD. "The few * * * (are outspoken in their approval of the true and good), the rest of the world withhold their approbation for a time, but will come in at last, when the rage of party

is over, the injustice of persecution at an end, and the clouds of ignorance dispersed."
—*Preface to Orestes*, xvii. 67.

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WEAK, THE. "One should never tell people of their danger till it is past."
—*The Scotch Woman*, xviii. 56.

WEAK COUNSELS.
"True courage lies in knowing how to suffer.
And not in stirring up rebellious crowds
Against their sovereign." —*Mariamne*, xvi. 262.

WEAKNESS. "The weak deceive, the powerful command." —*Mahomet*, xvi. 42.

WEALTH. "The love of money destroys more families than it supports." —*The Prodigal*, xix. 174.

WEAPONS OF WAR in the fourteenth century, xxv. 288, 314.

WEATHERVANES. "What a heap of fulsome compliments, false oaths, joyous welcomes, have I received from this whole city! but no sooner were they acquainted with my distress than every soul forsook me." —*The Prude*, xviii. 166.

WEDLOCK.
"Thou bidst Alzire give her hand to Guzman,
And at the altar promise him a heart
Which is not hers to give." —*Alzire*, xvii. 14.

WELSH, DISCOURSE ADDRESSED TO THE [Actually to the French], ridiculing their national vanity, xxxvii. 89.

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WIFE, THE IDEAL. "A woman indeed, a woman sub-

mitting to every duty of life, a woman who for me has renounced the whole world, who to her faithful passion joins the most scrupulous virtue."
—*The Prude*, xviii. 192.

WIFEHOOD. "It is a wife's duty to make herself as amiable as possible, to be discreet and prudent, affable and agreeable, but as for love, it is quite another thing; my husband must deserve my heart before he can possess it." —*The Prodigal*, xix. 152.

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"Eve, first formed by the hand divine,
Never so much as tasted wine."
—*The Worldling*, xxxvi. 85.

WISDOM. "I heed not these rash fools!"
—*Amelia*, xvi. 111.

—— IN SOLUTION. "I own I dread the Senate."
—*Catiline*, xvii. 266.

—— much needed by poets, but few are so endowed, xii. 218; no objection to poets killing themselves, but all are not wise, 220.

WISELY AND TIMELY. "The man that drinks is never melancholy." —*The Prude*, xviii. 259.

WISE MEN. "Who consider they have fulfilled every duty when they worship God, assist man, cultivate friendships, and study philosophy."
—*Socrates*, xvi. 273.

— (or were they only kings) who came from the East to Bethlehem, stargazing, viii. 258.

WISHING. "We cannot wish for joys we never knew."
—*Zaïre*, xix. 23.

WITCHCRAFT. "The curate of Loudun was burnt at the stake by order of Cardinal Richelieu because, being a clever conjuror, he was held to be possessed by devils," xxii. 34; vi. 235; xxvi. 57; xxx. 256.

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WIT IN CONVERSATION, the knack of suggesting while not expressing a pointed thought, ix. 89.

——, or what passes for it, is sometimes a new comparison, sometimes a subtle allusion, sometimes a pun, sometimes a fanciful whim; also the art of telling only half of what you think, leaving the other half to be guessed, xiv. 222.

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WOMAN. "How little power has woman o'er her heart!"
—*Olympia*, xv. 158.

—— A woman that nourishes two children and spins is more useful to the state than all the convents in the world, xxxvii. 229.

WOMANLY GREATNESS. "She is a miracle of virtue, misfortune and intrepidity."
—*The Scotch Woman*, xviii. 32.

WOMANLY INFLUENCE. "A woman of sense and beauty, who has nothing trifling or ridiculous in her, is an excellent school for a young fellow at your time of life; it will form your mind and direct your heart."
—*The Prude*, xviii. 193.

WOMAN'S SPHERE. "Heaven made woman to soften our afflictions, sweeten our bad humors, soothe our passions, and make us better and happier beings."
—*Nanine*, xviii. 94.

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—*Essays*, xxxvii. 81.
—— gift of tears, xiv. 70.
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WORTHIES. "There are exalted spirits
Who claim respect and honor from themselves
And not their ancestors." —*Mahomet*, xvi. 26.
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"To fear, and to be feared; the bitter poison
To all my happiness." —*Orestes*, xvii. 90.
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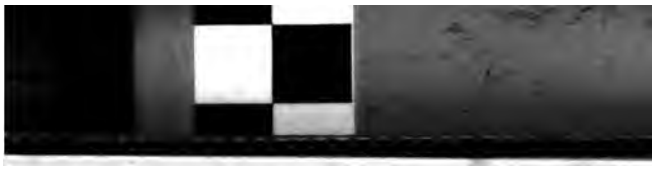

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YOKE OF LOVE. "He who feels the yoke that is put on him will always murmur at it, and tyrannic love is a deity that I abjure." —*Nanine,* xviii. 94.

YOUTHFUL FOLLY.

"Of youth misguided, let us learn, whate'er
Their follies threaten, never to despair."
—*The Prodigal,* xix. 233.

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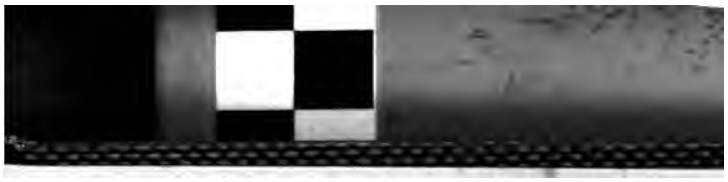
DECLARATION of the Amateurs, Inquirers, and Doubters who have amused themselves with proposing to the learned the preceding questions in the volumes of this "PHILOSOPHICAL DICTIONARY."



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